

*FAITHS, FAIRS
&
ESTIVALS OF INDIA*

BY

Major C.H. BUCK., I.A.
Punjab Commission



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IN this little volume I have attempted to bring together the leading features of the principal Indian religions, to describe some of the chief ceremonies and festivals, and, in the last chapter, to give a few notes on the management of a large religious fair.

I do not profess to have written much which is original, and this little book may be regarded as a simple summary composed from the works of many learned authors.

I trust that my effort will provide a useful work of reference and enable some of my fellow-countrymen, who have not time or inclination to study what is regarded, by many perhaps, as a dry and complex subject, to gain a slight idea of the religious views held by millions of British subjects in India and thus to sympathize with and comprehend them better.

C. H. B.

CONTENTS.

CHAPTER.	PAGE.
I.— <i>Introduction.</i> Origin of the various religions of India	1
II.— <i>Beliefs of the Aborigines and of the Aryans</i> ..	7
III.— <i>The Sacred Books of the Hindus.</i> The Vedas, Brahmanas, Upanishads, and Aryanakas. The Darsanas and Puranas. The Hindu Trinity. The Incarnations of Vishnu. The Tantras	14
IV.— <i>Brahmans, Caste and the Dharm Shastras.</i> Origin of Caste. The four main castes. The Codes of Law. Purificatory rites. The <i>Choti</i> or lock of hair. The Jannu or sacred cord. The sacred word "Om." Stages of a Brahman's life. Priests of to-day. Hindu Women and Pardah	28
V.— <i>The Epic Poems.</i> The Solar and Lunar Dynasties. The Ramayana. The Mahabharata ..	41
VI.— <i>Hindu Domestic Ceremonies.</i> Childhood. Marriage. Curious customs. Legend of the Nerbudda River. Death ceremonies. Sutte	50
VII.— <i>Hindu Gods of to-day.</i> Khuda. The Trinity. Brahmā. Brahmā and Sarasvati. Vishnu and Lakshmi. Siva and Kali or Durga. Ganesha. Skanda and Yama. <i>Sraddha</i> or ceremony in honour of deceased ancestors. Kama, the Hindu Cupid. Prithvi, Jawalamukhi, Sendu Bir, Anar Singh, and Guga sheds. Amman. Hanuman. Varuna. Khwaja Khizr, the god of water. 'Gungotri. Worship of stones, etc. The Sacred Cow. Snake gods. Sitala and the goddesses of disease. Bhumia, god of the homestead. The Mystic Hand and other signs. List of gods ..	59

CHAPTER.	PAGE.
VIII.— <i>Hindu Festivals.</i> The Hindu Calendar. Names of the seasons, months, and principal Festivals. Days of the week. The Festivals from Magh (January-February) to Asarh (June-July) ..	75
IX.— <i>Hindu Festivals</i> (continued). The Festivals from Sawan (July-August) to Poh (December-January) ..	93
X.— <i>Hindu Fairs.</i> Pilgrimages. Hardwar. Nathdwara. Benares. The Magh-Mela. Kurukshetra. The Sun Eclipse Mela. The Cave of Amar Nath. The Shrine of Mahadeo. Human Sacrifice. The "Raining Eye" at Katas. The Car Festival of Jagganath. The Legend of Jagganath. Ragganath and the gods of Kulu ..	109
XI.— <i>Hindu Sects and Societies.</i> Sadhus. The Tilak or Caste Mark. Tax on the people. Vaishnavas. Saivas. Saktas. Miscellaneous sects. Hindu Societies. The Brahma Samaj. The Arya Samaj. Sanatana Dharma and Hindu religious revival. The Dev Samaj. The Modern Hindu ..	123
XII.— <i>Buddhism.</i> — <i>The Foundation of Buddhism.</i> Life of Gautama. Spread and decline of Buddhism in India. Asoka and Kanishka. <i>The Buddhist Scriptures.</i> <i>Modern Buddhism.</i> Burmese monasteries and pagodas. Superstitions. Obsequies of a monk. The Tibetan <i>lamas</i> and Buddhism in Spiti. Buzhans. The mystic colours ..	141
XIII.— <i>Jainism.</i> Belief of the Jains. The 24 Jinas or Tirthankaras. The Digambara and Svetambara sects of monks. The Yatis and Sravakas. The nine Truths. Rules for laymen. Places of pilgrimage. The Jain Scriptures ..	155
XIV.— <i>Sikhism.</i> Meaning of Sikh. Jaidev, Ramchand, Kabir, and Nanak. The Ten Gurus. The Golden Temple at Amritsar. The Five Signs. <i>Khanda ka Pakul.</i> The rite of initiation. The Akalis. Relapse to Hinduism. Sects. The Sacred Books ..	163

CHAPTER.	PAGE.
XV.— <i>Islam</i> . The Qalima. The five observances required of a Muslim. Life of Muhammad. Factions after his death. Introduction of Islam into India	174
XVI.— <i>The Qoran and its Doctrines</i> . Belief as to its revelation. Faith and Practice. Prophets. Heaven and Hell. Women and the Pardah system. Marriage and divorce. Money-lending. Prayer. The Call to Prayers. Death ceremonies	182
XVII.— <i>Muslim Festivals and Fasts</i> . The Muhammadan Era. Names of Months. The Muharram. The Fast of Ramazan. The Ids. The Hadj. The sacred well Zamzam and the Black Stone at Mecca. Friday prayers	194
XVIII.— <i>Islamic Sects, Saints, and Superstitions</i> . The Sunnis and Shiahs. The Sufis. The Babis. Senusi order. The Ahmadis. Spirits, fairies, and giants. Saints. Fakirs. The Pirs and their Murids. Shrines and Fairs. The Gate of Paradise. Shahids or martyrs. Strange legends. The mystic hand. The Tawiz or Charm	205
XIX.— <i>Mazdeism or Zoroastrianism</i> . Origin of the Parsees. Ahura Mazda and the ancient religion of Persia. The "Wise men of the East." The Zend-Avesta, or Scriptures of the Parsees. Paradise and Hell. The sacred liquor Homa. Creed of to-day. Parsee priests and fire-temples. Childhood. Initiation rite. Marriage ceremony. Practices at obsequies. The "Dog-gaze." Towers of Silence. Customs. Calendar and names of Months. The two Sects. Festivals	219
XX.— <i>The Management of Fairs</i> . Horrors of former days. Measures taken to mitigate sufferings of pilgrims. Standing orders necessary for dealing with a large Mela. Conclusion	231

APPENDICES.

- (i)—Map of India showing places mentioned.
- (ii)—Works of Reference.
- (iii)—Glossary and Index.

FAITHS, FAIRS, AND FESTIVALS OF INDIA.

CHAPTER I.

INTRODUCTION.

IN order to perceive how the religions of India have taken shape, it is convenient to trace briefly the history of the principal races which have peopled the country.

We must go back to the aboriginal or primitive tribes, about whose origin so little is known positively. Some of them are believed to have entered India at various times, several thousands of years before Christ, from the neighbourhood of Tartary and Tibet. Next we have the Kolarians, who apparently came from the same direction and, passing through Bengal, finally settled in the mountainous regions of the central portion of India. Thirdly there are the great Dravidian races in Southern India, whose antecedents seem to have advanced into the country through the passes of the north-west.

These were the three main stocks of primitive tribes first known to have occupied the Peninsula; most of them were of small stature and dark skin, with flat noses and low foreheads.

The Gonds and Korkus in Central India, the Bhils in the hills to the west, the Kondhs in Gondvana and Orissa, the Santhals and Kols in the hilly tracts north of the Ganges in Bengal, the Khasias and Garos on the eastern border, the Puliyars and Nairs of the Madras hills, the savages of the Andaman Islands, and the celebrated Gurkhas in the neighbourhood of Nepal are representatives of these ancient races.

Some two thousand years before Christ there came about a great upheaval in Central Asia in the region which surrounds the sources of the Oxus ; members of a great primeval race, who called themselves Arya, spread abroad into Europe, Persia, and India. They were a people of good physique, with fair complexions and fine features ; the skin of those who resided in the plains of India became darkened, while that of the others who dwelt in the cooler climes of Europe assumed a paler hue. Their language was the common source of Sanskrit, Prakrit, Zend, Persian, and Armenian in Asia ; and of the Greek, Italic, Celtic, Teutonic, and Slavonic languages in Europe. In like manner their religion gave root to others, which thrived in the fruitful soil of Asia, but have now disappeared in Europe, although traces still remain there in languages, legends, and superstitions.

The Aryans, who entered India, came by way of Persia and, after sojourning on the banks of the Indus, advanced to the east of the Punjab, where they formed a large settlement near the

sacred river Sarasvati (Sarusti) in the neighbourhood of Kurukshetra (Thanesar). They afterwards spread into the Gangetic plains and the whole of Central India; hence the classical name for that portion of India, which lies between the Himalaya and the Vindya mountains, is Arya-Varta, or 'Abode of Aryans.' Another name for India—and that commonly used in Sanskrit literature—is Bharata or Bharata-Varsha, *i.e.*, the 'Country of King Bharata,' a monarch who probably reigned over extensive territories in ancient times.

The Indo-Aryans finally forced their way south of the Vindya mountains and, forming fresh colonies, introduced their customs into all parts of India; at the same time adopting some of the practices of the earlier races with whom they came into contact.

The aboriginal, or non-Aryan, tribes were looked down upon as savages by the Aryan invaders, and those who did not retreat before them into the forests and mountains were treated as inferior beings and became serfs.

There is reason to believe that the region of the River Sarasvati is the birth-place of Brahmanism or the Hindu religion, but its principal development took place at Benares on the Ganges.

It was in the neighbourhood of Benares that Gautama Buddha commenced his public teaching about 500 B. C. and, for more than a thousand years, the religion, started by him, continued to be a menace to Brahmanism. The great ruler Asoka

gave an enormous impetus to Buddhism by appointing it as a State religion and by taking infinite pains to purify its doctrines and spread them abroad. Although many of its principles are still apparent in Hinduism and a sect of Hindus, termed Jains, remain influenced by it, yet Buddhism was not destined to stay in India; between 700 and 900 A.D. it lost ground in the country as a popular faith and finally succumbed to Brahmanism; but it found a permanent footing in Ceylon, Tibet, Nepal, Burma, China, and Japan and is now followed in these countries by millions of people. In a somewhat similar manner the Christian religion, which arose in Palestine, left its birth-place to spread over Europe.

In 337 B.C. an invasion of India by the Greeks, under Alexander the Great, took place from the north-west; it failed, however, to proceed beyond the limits of the Punjab and the Greeks did not remain there long enough to influence the religions of the country; even their successors, the Græco-Bactrians, who occupied the Western Punjab for a considerable period, left little more than their coins to tell the tale.

From about 100 B.C. to 500 A.D. further incursions of tribes, known as Scythians, from Central Asia occurred; these people ousted the Græco-Bactrians and took possession of a tract, which extended from Agra and Sindh in the south to Merve and Yarkand beyond the Himalayas in the north. They adopted the Buddhist faith and their

great king, Kanishka, in 40 A.D. established it, with some alteration, as the State religion for the north, just as Asoka had done previously for the south. These invaders were finally subdued by the Indian monarchies of Central India, but many of their descendants exist in the north-west of India and they now profess either the Hindu or the Muslim religion.

About 717 A.D. the Parsees, a small tribe of Persians, were expelled from their native land by followers of the Muslim Khalif Omar and settled in India near Surat, where they became great merchants and men of business. They brought with them the records of their faith—the Zend-Avesta of their prophet Zoroaster—and to this day have adhered to many practices of the ancient religion of Persia, retaining fire as the symbol of the Supreme Being.

Thereafter, at different periods, came conquering hordes of Arabs, Turks, Afghans, Moguls, and Persians from the north-west; they introduced Islam into the northern regions of India, from Peshawar to Delhi and thence into Bengal. The Muslims frequently became supreme politically, but were never able to convert more than a small proportion of the Hindus and, indeed, they took from them, in language, habits, and character, more perhaps than they imparted.

In the fifteenth century a Hindu reformer named Nanak preached new doctrines in the Punjab and started the religious sect since known as "Sikhs."

The Dutch, Portuguese, and French have all, at one time or another, obtained some territory in India and signs of their influence may still be found at isolated points.

Finally the British gained supremacy throughout the whole of India, including Burma, and the political sway of the British Government is greater than that ever wielded by any former power which has ruled in India.

Notwithstanding the changes throughout all these ages, the greater portion of the population has remained Hindu and the moral influence of Indo-Aryan civilization is still paramount among the masses of India.

In the descriptions which follow, therefore, more space will be allotted to the Hindu religion than to any other.

CHAPTER II.

BELIEFS OF THE ABORIGINALS AND OF THE ARYANS.

Aboriginal Beliefs.

VERY little has been ascertained concerning the manners and customs of the pre-Aryan tribes. Being illiterate, they left no records of any description; indeed, the only sources of information regarding their religion are the Vedic poems (wherein, however, they are described as inferiors, evil livers, and demons), the remains found in tombs, and, finally, deductions from the customs and languages of the existing tribes descended from them.

Throughout the ages there has been considerable amalgamation of the Aryan and the aboriginal elements in blood, language, and religion; but it is possible for one well versed in the Hindu scriptures to distinguish between the early beliefs and those of purely Aryan origin, or introduced by Brahmans. Naturally much information can be obtained in the wilder regions where the ancient tribes are found in something approaching their primitive purity.

The evidence, obtained in this manner, tends to show that the pre-Aryans believed in a vague pantheism, in which all nature was regarded as pervaded by evil spirits, to be appeased by offerings. To these influences were attributed disease and

sickness among man and beast ; blights and pests among crops ; storms and floods ; accidents and ill-luck of every description.

Residents in the mountains were under the impression that in each peak dwelt a spirit which must be propitiated by gifts before they commenced cultivation on the hill slopes. The principal crops had special gods, who required satisfaction before sowing or reaping began. There were demons of the forests and those of the streams, all of whom were respected, or rather feared ; woe to him who made a clearance in the former and did not leave a clump of trees as a refuge for the mystery god, or who diverted the whole of a rivulet for the irrigation of his land and made no allowance for the thirsty water-nymph.

Then there were the disagreeable and spiteful ghosts of departed ancestors, for the laying of which various ceremonies had to be performed ; such as enticing them into the bodies of animals which, after being protected for some time. were finally buried.

It does not appear that any of these malignant powers were represented by images ; idolatry seems to have been a production of Hinduism and the aboriginals were probably only too glad to keep their gods at a distance. The nearest approach to idol worship was the marking of certain spots with bright pigment, or the piling of stones round the foot of a tree, to localise the gods, as it were, by symbols.

Witchcraft was evidently practised for the purpose of exercising evil spirits, or for interpreting signs and omens ; we can well believe that something of the kind must have been necessary to relieve the feelings of those unfortunate people.

The religion of the primitive tribes was, in effect, a most uncomfortable one, impregnated with the fear of innumerable evil spirits. It is a fact that many of their descendants of the present day have no knowledge of any omnipotent and beneficent deity, nor do they believe in friendly and cheerful gods, but devote their energies to appease hosts of demons by means of offerings and sacrifices. It is also remarkable that nearly all of their beliefs are still to be found, in one shape or another, among the lower class Hindus or Sudras, and a great many among the rustic population.

Aryan Beliefs.

It is pleasing to turn from these primitive peoples to the almost civilized Aryans, of whose religion we gain such an extensive knowledge from the ancient collection of hymns known as the Rig Veda. This valuable memorial shows them in their early settlements on the banks of the Indus and Sarasvati ; they were happy in possessing bright and lively gods, with none of the malignant fiends which worried the wild tribes whom they found in India.

Our Aryan forefathers in their Asiatic homes appear to have believed originally in an all-pervading

spirit, who controlled the universe and regulated the action of the heavenly bodies, but they came to regard each of the principal forces of nature as a separate deity to be invoked as occasion arose. Their houses, lands, and herds were frequently at the mercy of wind, fire, and water; so the forces of the sky and air provided most of their mythology.

Several of the gods of the Indo-Aryans were likewise the gods of the Greeks and Romans and of the ancient Persians; thus Dyaus, the 'sky' or 'heavenly father,' was the Zeus of Greece, the Jupiter (Dyaus-Pitar) of Rome and the old god Tin of our Tuesday. Aditi was a goddess closely connected with Dyaus, she being the 'boundless expanse' and 'mother of all gods'; while a development of the same called Varuna, the 'encompassing sky,' corresponded with the Roman Uranus and the Ahura Mazda, or Ormazd, of the Zoroastrian mythology.

Varuna was perhaps the greatest of their gods in Central Asia; he was supposed to rule the universe and guide all the forces of nature; he was "all-knowing" and "all-powerful," and a god who would reward the good and punish the evil-doers.

Indra, the god of rain, was more appreciated by the Indo-Aryans, for in Northern India the rainy season has always been looked forward to by agriculturists and its approach hailed by them with delight. This god corresponds with the Jupiter Pluvius of the Romans and for some time took precedence of most others in India, being described

as a "mighty warrior, whose arrows of lightning and thunderous roars drove all enemies before him"; he delighted in offerings of strong liquor and was more of a companion than Varuna, the good and just, who somewhat overawed the people.

Agni (Ignis), the god of fire, was a homely deity, who provided warmth in the cold season, repelled darkness and enemies in the shape of wild beasts, and carried the offerings of *ghee* (clarified butter) in flames towards the heavens.

Surya, the sun, gave light and warmth during the day and ripened the crops. Ushas, the dawn, always fresh, fair, and young, provided food for the poet's sweetest songs; while the two Asvinas, or early morning streaks of light, were praised as heralds of the dawn.

One of the most remarkable things to be deified was *Soma*, an intoxicating drink made from the fermented juice of a milky weed (*sarcostemma viminalis*), which grows in the hills. After its discovery it was at first used on occasions of religious ceremonies, but it was lauded and praised to such an extent that finally it attained the position of a god. It was the *Homa* of the Iranians.

Vayu, the wind, and Maruts, the storm gods, complete the list of the principal deities of the Aryans. Curiously enough, the moon and stars received little attention from them and even the goddess Prithvi, the earth, was not given a prominent place; perhaps she was too solid and placid a body to interest these enterprising people.

Before the Aryans entered India they did not apparently make use of idols in their religious ceremonies, nor did they indulge in hero worship. They believed that Yama was the first man and an offspring of the sun, also that on his death he resided in the heavens, where he received and watched over the departed ones. Prayers were said to the spirits of the *pitris* (deceased ancestors), which did not, however, take the spiteful form assigned to them by the primitive Indians.

There were no temples or buildings for public worship in those times, nor did regular priests officiate at the religious ceremonies; the head of each household performed these duties, which consisted of offering gifts to the gods, praying, and repeating hymns of praise.

Animals, such as goats, sheep, cows and bulls, and even horses, were sacrificed and these, with the *soma*, were considered to augment the strength and activity of the gods.

It is said that the sacrifice of human beings occasionally occurred, but, if so, the practice was uncommon and looked upon with disdain as being a custom of the savages.

It seems that, when they had been settled for some time in the north-west of India, many of the Aryans found time for the study of religious and philosophical matters. They indulged in romance regarding the performances of their ancestors and found food for reflection in the superstitions and fears of the Sudras; forms of ritual and new gods

were created ; not only were the main forces of nature worshipped, but gradually all the feelings, passions, and faculties of the mind became personified and deified ; remarkable objects became regarded as manifestations of the gods ; departed heroes devolved into incarnations of the Almighty. The most extraordinary fables and legends, founded perhaps on outlines of fact, were related regarding the deified personages.

This was the state of affairs which existed when the Indo-Aryans had been settled for several centuries on the banks of the Sarasvâti. It was there that the Rig Veda was composed ; there the system of Brahmanism arose ; and there the complicated religion of Hinduism originated.

CHAPTER III.

THE SACRED BOOKS OF THE HINDUS.

THE Hindu scriptures may be divided into two main portions, namely, the 'Inspired,' or *Sruti* (that which has been heard), and the 'Un-inspired,' or *Smriti* (that which has been remembered).

The *Sruti* is supposed to have been divinely uttered and is therefore authoritative; its various parts were handed down by repetition and finally committed to writing by the priests or Brahmans.

The *Smriti* does not rank as direct revelation from the gods, but is classed as sacred tradition.

Some of the ancient literature, however, occupies a middle position and is considered to have been partly inspired; to this category belong the two epic poems, the *Mahabharata* and *Ramayana*; the Hindus also regard their ancient codes of law, or *Dharm Shastras*, as almost divine productions.

The main idea which permeates their scriptures is that there is one pervading Divine Spirit, who manifests himself in miscellaneous ways; there is no hell, such as that mentioned in the Christian scriptures, but the soul passes from one body to another—even into those of animals—receiving reward or punishment in this world, until it finally merges in the Divine Spirit and reaches *Nirvana* or the 'highest heaven.'

of transmigration of souls, or of caste in its Brahmanized form.

The *Sama Veda* and *Yujar Veda* are not of the same importance ; they both contain much of the Rig Veda, arranged for the purposes of ritual, and correspond with the Christian prayer-book.

The *Atharva Veda* is a collection of hymns and was partly compiled from the later portion of the Rig Veda ; it, however, introduces evil divinities, mysteries, spells for dealing with demons, and other practices of a like nature. This work was evidently composed after the Aryans had come into contact with the previous occupants of the country.

To each of the Vedas was attached a commentary called *Brahmana*. It is clear that the priestly class had been formed and had assumed considerable power over the minds of the people, when these were compiled about 600 B.C., for, besides explaining the duties of the priests and the manners in which they are to make sacrifices and perform other rites, they extol their position.

In the divinely inspired portion of the Hindu scriptures, therefore, the *Vedas* supply the hymns of praise or psalms and the *Brahmanas* provide the ritual.

Smṛiti.

To the inspired Vedas and Brahmanas were afterwards added further sacred works, which are treated as *Smṛiti*, the 'things remembered.'

We may first mention the *Upanishads* or 'dissolution of ignorance,' which are to be found with

As time progressed it was considered expedient to classify the former sacred works and commentaries, and to expound philosophical ideas and religious doctrines ; thus a series of six treatises, called *Darsanas*, or 'reflections of wisdom,' came to be indited. They were written in *sutras* or *shastras* (strings of aphorisms), based chiefly on the Upanishads, and are as follows :—

1. The Nyaya, founded by Gautama or Akshapada.
2. The Vaiseshika, by Kanada or Kana-bhaksha.
3. The Sankhya, by Kapila.
4. The Yoga, by Patanjali.
5. The Mimansa, by Jaimini.
6. The Vedanta, by Badarayana or Vyasa.

The *Nyaya* is an analysis which teaches the method of eliciting true knowledge and of attaining complete happiness. It holds that the world is made up of eternal atoms ; that the soul and mind are separate. Although admitting that God has strength, will, and knowledge, yet it does not acknowledge him as all-powerful or as the Creator. Notwithstanding all this the *Nyaya* supports the truth of the Veda.

The *Vaiseshika* generally follows the *Nyaya* in its doctrines, but it makes no mention of God.

The *Sankhya* is a system with somewhat agnostic tendency, for it holds that the existence of God is not proved ; it declares that there are

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preached regarding the Vedanta system with so much success that he popularized it among those of both high and low caste, leaving on his death a compact sect among the Brahmans and a popular religion ; for Siva, in his capacity as destroyer and creator, appealed to the priestly class and, in his terrible shapes, was a suitable deity to attract the Sudras and non-Aryan races with their religion of fear.

Another philosophical compilation of some importance, which may be noted here, is the *Bhagavat Gita*, which is inserted in the middle of the Mahabharata. It deals, to a large extent, with the views expressed in the Yoga, Sankhya, and Vedanta systems and attempts to bring them into harmony. Much of this work is taken up with a dialogue between Krishna and Arjuna, one of the great leaders mentioned in the Mahabharata. Considerable respect is shown for the words uttered by Krishna, for he is supposed to have been a manifestation of the great god Vishnu. The existence of an external world is admitted and the book teaches the advantages of concentrating the mind. It avoids magic and asceticism, and is principally concerned in the laudation of Krishna, who is regarded as the Supreme Being and is described as finally revealing himself to Arjuna in this capacity—possessed of myriads of faces with features shining like the sun. A noticeable feature of the work is the similarity, in certain respects, of the story of Krishna to that of Christ in the New Testament.

and there is an account of his life in the tenth book, a version of which, in Hindi, is the well-known *Prem-Sagar* or 'Ocean of Love.'

There are also eighteen *Upa-Puranas*, which deal with the same matters as the *Puranas* and were written later as their appendices.

The Hindu Trinity.

In the Veda mention is occasionally made of the triple form of fire and of the three gods Agni, Surya, and Indra as a kind of joint manifestation; later the doctrine of a trinity, or rather triple manifestation, developed. *Brahmā*, the universal and Supreme Being, assumed the form of "activity" as *Brahmā* the Creator, of "goodness" as Vishnu the Preserver, and of "darkness" as Siva the Destroyer. This formation first appears in the Brahmanized version of the Indian epics. The Vedic Vishnu, connected with Surya, the sun, became Vishnu the preserver; Rudra, connected with Indra and the Maruts, became the destroyer Siva.

According to Hindu belief all death leads to new life, all destruction to reproduction; hence Siva finally becomes the creator and he is more often symbolized by *Linga*, the male organ of generation and emblem of reproduction, than by any representation of destruction. Sometimes the *linga* is surrounded by the female symbol *Yoni*.

Vishnu and Siva, in their various male and female shapes, have continued to be the favourite gods of the Hindu.

In the fourth descent a demon king, Hiranya Kashyapū, had obtained a promise from Brahmā that no god, man, nor animal should have power to slay him, but when he attempted to destroy his own son Prahlād, who displeased him by respecting Vishnu, the latter suddenly appeared in the shape, not of god, man, or beast, but of Nara-Sinha, a man-lion, and tore him to pieces.

As Vamana, a dwarf, in his fifth descent Vishnu requested a king named Bali, who was scheming to displace Indra from his dominion, to give him as much of his territory as he could stride over in three paces; on the gift being granted, he suddenly assumed enormous proportions and, taking heaven and earth with his first two steps, placed his foot on Bali and crushed him into the nether regions with the third.

The sixth descent was as Parasu Rama, who proceeded throughout the earth slaying Kshatriyas with an axe, because they had been ill-treating Brahmans. Parasu Rama dwelt near Goa, but shame of his mother's misdeeds made him leave that place and it is said that, in his anger, he seized a battle-axe and hurled it from the mountains southwards across the sea as far as Cape Comorin. The consequence was that the ocean there dried up and became the long flat tract of country now called Malabar. The battle-axe used to figure on the ancient coinage of the West Coast of India.

The seventh was one of Vishnu's most celebrated incarnations; he then appeared in the form of

Buddha is regarded as the ninth incarnation and it is related that Vishnu assumed this shape to deceive low-caste people, or demons, into neglecting the worship of the gods.

In the tenth *āvātar*, which is yet to come at the end of the present or *Kali* age, Vishnu is expected to appear as Kalki, for the purpose of punishing the wicked, destroying the enemies of Brahmans, and re-establishing righteousness upon earth. It is said that he will be revealed in the sky, mounted on a white steed, with a flaming sword in his hand.

The Tantras.

The Tantras contain doctrines which form the creed of a comparatively small class called *Tantrikās*. Many of the principles, when acted upon, are especially liable to develop impurity and licentiousness.

A Tantra is supposed to treat of five subjects :—

1. Creation.
2. Destruction.
3. Worship of gods.
4. Attainment of the final object.
5. Four modes of union with the Supreme Spirit.

They are not, however, confined to these points, but include evil spells, magic, witchcraft, with many other matters of mystery. Altogether they form a very low class of literature.

A large number of Tantras have been written and they take the place of the Puranas for a class known

CHAPTER IV.

BRAHMANS, CASTE, AND THE DHARM SHASTRAS.

THE Aryans probably had no systematic arrangement of classes before they arrived in India. It would appear that they were divided into tribes, each of which had its selected chieftain who controlled the tribal affairs of all kinds, while the head of each family group acted as captain and priest within the tribe.

When they abandoned their nomadic life and settled in the Punjab many took to agriculture ; some engaged in trade and handicrafts ; others practised military exercises and acted as warriors for the protection of the settlements against assault, or for waging war to acquire fresh territory. To supply the want of menials they made slaves of the prisoners whom they took from among the aboriginals.

After a time, the more intellectual Aryans began to constitute themselves the religious teachers and political guides of the people, becoming known as *Brahmans* or 'divine ones.' They framed stringent rules to ensure their position and before long, owing to their superior knowledge and intelligence, gained enormous influence over all others and monopolized the spiritual authority.

constituted, as it were, the divine agent upon earth.

The fighting Kshatriya appropriately issued from Brahmā's mighty arm ; the food-providing Vaisya from his sinewy thigh ; and the down-trodden Sudra from his foot.

The four original classes gradually became sub-divided to suit social, geographical, and religious conditions and at the present time castes may be counted in thousands ; the second and third classes have lost their original significance, but the Brahman reigns supreme and the mainstay of Brahmanism is caste. Every good Hindu looks forward to attain a higher position in his next life, until finally his soul, thoroughly purified, enters the great Brahmā, the divine essence which pervades the whole universe.

In the south of India some of the Sudra, or aboriginal, castes have succeeded in obtaining recognition as Brahmans ; they wear the sacred thread and refuse precedence to the admitted Brahmans.

The late Sir Denzil Ibbetson in summarizing his learned disquisition on caste in the " Report on the Census of the Punjab, 1881," remarks :—

" Thus if the theory be correct, we have the following steps in the process by which caste has been evolved in the Punjab :—

- (1) The tribal divisions common to all primitive societies ;
- (2) the guilds based upon hereditary occupation common to the middle life of all communities ;

duties to be performed by each class in their daily life and especially laid down those for the Brahmans through each stage of their existence.

The rules were recorded in more than fifty codes of law, called *Dharm Shastras*, or *Sutras*. About twenty are still extant and, of these, the *Code of Manu*, compiled, or at any rate commenced, before the Christian era, is by far the most important ; the *Yajnavalkya Code* takes the second place and follows the main principles of its predecessor.

The Code of Manu contains twelve books and their subjects are conveniently classified under six heads:—

1. *Veda*—true knowledge and religion.
2. *Vedanta* or *Atmavidya*—general philosophy.
3. *Acara*—established custom, including caste observances, the divisions of a Brahman's life and domestic ceremonies.
4. *Vyavahara*—monarchical government, civil and criminal law.
5. *Prayas-chit*—rules of penance.
6. *Kārm-phāl*—consequence of acts, transmigration.

On the occasion of every religious and domestic ceremony the Hindu is required by these laws to make an offering to the Brahmans and he is led to believe that, his death at an especially holy place, such as Benares, Hardwar, or Kurukshetra, will result in his immediate elevation to a higher caste, or even in

11. *Samavartana*, when a student returns home after completing his studies under a *guru*.
12. *Vivaha*, marriage.

These are not all fully observed and, while numbers 7 and 12 are the only rites to which Sudras are admitted by the codes, several of the others are practised by them.

The *Cuda-karman* leaves the young child with that remarkable little lock of hair (*sikha* in Sanskrit, *choti* in Hindi, or *kudumi* in Tamil) on the crown of the head, which is the distinguishing feature of most Hindus.

The top of the head is regarded as sacred and as the residence of the deity in the human body and the central point is sometimes known as the "top eye." That spot has also been thought to be the fountain or source of the generating power of man, and the tuft of hair is left so that it may remain covered and safe from defilement. Certain *Sannyasis*, however, keep their heads entirely bald, for they declare that they are in union with God and therefore the spot requires no protection; they also discard the sacred thread for the same reason.

When a Hindu child is born the father will sometimes sprinkle water with his own tuft into the mouth of the infant before looking at or handling it.

The shaving or tonsure of the child's head is an important religious ceremony. An astrologer is consulted to fix an auspicious day. During its performance cocoanuts and bananas are offered

The *Upanayana*, or investiture with the sacred thread, is performed on Brahmans in their eighth year and on others at a later age. The sacred cord (*jānu*) of a Brahman must be of cotton and consist of three threads (*tri-vrit*) twisted to the right ; that of others is made of hemp or wool with the same number of threads. The ceremony for a Brahman is somewhat as follows :—

The boy faces the sun and then walks thrice round the fire ; after this, he is taught by a Brahman to make three suppressions of the breath, to say “ *Om*, ” to repeat the mystical words *Bhur*, *Bhuvar*, and *Suvar* (this world, the middle region, and heaven) and to recite the following prayer—“ Let us contemplate the divine splendour of the sun-god, the donor of bliss to all ; that he may give us every kind of happiness in the whole world.” The thread is thereupon placed over his head and, being supported by the left shoulder, hangs across the body to the right hip.

The word “ *Om* ” is full of mystical significance. Thoughtful Hindus regard it as divine and one to be repeated with holy musing. It is constituted by three impulses of the voice and made up of the sounds A, U (or V), and M. Originally these may have referred to the Vedic deities Agni, Varuna, and Mitra ; to some the letters imply the three principal attributes of the Supreme Being, personified as Brahmā, Vishnu, and Siva ; followers of the Vedānta philosophy consider them to mean Creation, Meditation, and Eternal Happiness.

and all of these services payment in cash or kind is made, a fixed allowance being granted sometimes in addition ; he is called the *Parohit* or *Bhat*.

The priest of the temple takes care of the edifice, its idols and furniture ; he performs ceremonies and conducts services connected with the deity or deities to whom it is dedicated and receives offerings on their behalf ; sometimes a considerable amount of property, in land or houses, is attached to a temple, and the head priest will have a large establishment to assist him. In Bengal, the hereditary priest of a Hindu temple is called *Panda* and under him a *pujari* serves.

The head of a monastery is known as a *Mahant* and his disciples as *chelas*. There is a *langar*, or public kitchen, attached to this institution, where the poor are fed ; also a number of quarters in which disciples of the brotherhood can lodge free of charge during their peregrinations.

The *guru* is perhaps the most respected of all personages and sometimes receives homage amounting to deification ; notwithstanding what is written in the Shastras it is now generally understood that any Hindu may qualify for this position and need not necessarily be a Brahman ; it follows that both the highest and the lowest castes have their *gurus* and, as the qualifications are self-imposed, many of them have no title to act as religious teachers or to command esteem.

Women.—In Vedic days women occupied a position of respect ; many of them were intellectual,

During the latter part of the last century, however, efforts were made by some Hindus to advance the status of their womanhood in India, and it is to be hoped that these tiny springs will develop until the tide of knowledge and freedom flows into the *zenanas* throughout this vast and wonderful country.

a long description of the struggles for supremacy between two branches of the Lunar dynasty.

The Ramayana.

The story runs that King Dasaratha, reigning at Ayodhya, has two sons, Rama and Lakshmana, by his wife Kausalya, and one, named Bharata, by his other wife Kaikeyi.

While Rama is still a youth he enters into a competition to bend the miraculous bow of Siva the Destroyer, which is in the possession of Janaka, king of the neighbouring State of Mithela (North Behar and Tirhut) ; he proves successful and wins Sita, the king's most beautiful daughter, as his bride, for she is the prize.

Now, in an absent moment, Dasaratha has promised to grant Kaikeyi any two boons which she may desire, and the lady, being jealous of the favoured eldest son Rama, bethinks her of demanding his banishment for fourteen years to the forest of Dandaka and the installation of her son Bharata in his stead. Dasaratha has to comply and directs Rama to leave. The young prince accordingly sets out with his loving wife Sita and his brother Lakshmana, who insists on accompanying them.

Some little time afterwards the sorrowing father dies of grief, and Bharata, who declines to succeed to the throne, goes off in search of Rama ; he finds him at Citrakuta on the bank of the river Pisuni, and endeavours to persuade him to return to his

her to become his queen, but without avail. At length she is handed over to female demons for starvation and torture, but is sustained throughout this ordeal with nourishment sent by the gods.

Meanwhile, Rama and his brother are making great preparations for her rescue. They first fight and defeat a headless demon named Kabandha, and then make an alliance with Sugriva, king of the monkeys, who lends them his forces, under the command of the monkey-general Hanuman, for the attack on Ravana.

The difficulty of crossing over to Ceylon is overcome by the monkeys, who fly through the air and bring rocks from every direction to form a bridge; even portions of the Himalayas are sent down by the gods and a passage is safely effected.

A battle royal now commences in which the gods all assemble to fight against a mighty array of demons. At a certain stage Rama advances in a chariot specially lent him by Indra, and engages in single combat with the powerful Ravana in his magic car; the two armies stay their fight and look on at the duel, which continues for several days. Rama, after cutting off dozens of heads from his opponent, discovers that others promptly grow in their place and that he is invulnerable in that quarter; nothing daunted, he obtains a thunderbolt from Brahmā and discharges this into the body of his enemy, with the result that the terrible demon-monarch succumbs on the spot and victory is his.

Now Pandu leaves behind him five sons, called Pandavas after their father, and his brother has a hundred sons, all of bad character, who are termed Kauravas after an ancestor named Kuru. The two sets of brothers live together under the care of Dhrita-rashtra, but the Kauravas become jealous, because Yudhi-shthira, the eldest of the Pandavas, has been proclaimed heir to the throne. At length they manage to persuade their father to expel their five cousins, who, after wandering in the jungles, arrive at the court of Drupada, king of Panchala. This monarch happens to be holding a tournament (*svayamvara*), and, as was not uncommon in those times, the chief prize is the hand of his daughter, a very beautiful maiden named Draupadi. Arjuna, one of the Pandavas, a great warrior and a youth of much force of character, wins the fair lady, and, curious to relate, she becomes the common wife of the five brothers. (It may be noted that the practice of polyandry exists at the present day among certain hill-tribes in India). Shortly after this event, the Pandavas are recalled from exile and the kingdom is divided between them and the Kauravas; the latter retaining certain territory around Hastinapura and their cousins receiving the province of Indra-prastha (ancient Delhi).

The Kauravas, however, do not leave their relatives in peace; they invite the five brothers to a gambling festival at their capital and then conspire to cheat Yudhi-shthira in a game of dice.

frequent interpolations regarding Krishna have been made.

The *Salya-parvan* contains a description of the concluding operations of the great fight, when only three of the Kaurava brothers remain alive.

Sauptika-parvan, the tenth part, gives details of a night attack made by the Pandavas, which results in the slaughter of the last three Kauravas.

The next section, *Stri-parvan*, is full of the lamentations of the women-folk and the funeral ceremonies of the departed heroes.

The *Santi-parvan* refers to the coronation of Yudhi-shthira at Hastinapura, and enters into a long series of lectures by Bhishma, who has come to life again, as to the best methods of government and many other matters. These instructions are contained in the *Anusasana*, or thirteenth *parvan*, which towards the end announces the death of Bhishma, the sage and warrior.

The remaining five sections relate how the aged Dhrita-rashtra, with his queen Gandhari, and Kunti, mother of the Pandavas, retires to a forest, where they finally immolate themselves by fire in order to secure salvation; how Krishna and his family meet their end; and how the five Pandavas, with their wife Draupadi, after remarkable adventures, finally make a marvellous ascent into the heaven of Indra. There is a scene when king Yudhi-shthira arrives at the heavenly entrance with his favourite dog; Indra naturally refuses to admit the animal, but he consents on satisfactory proof being furnished

CHAPTER VI.

HINDU DOMESTIC CEREMONIES.

THERE are a great many semi-religious ceremonies which have to be performed by Hindus on the birth of children, during childhood, on investiture with the sacred thread, on the occasion of marriage or death, and after the death of near relations.

The purificatory rites required for a Brahman have already been mentioned in Chapter IV, and many of these are now imitated by other castes and classes, while new ceremonies have been introduced from time to time.

Childhood.—On the birth of a child the father holds a reception and presents sugar and sugar-candy to relatives and friends. On the 10th or 12th day the mother is anointed with sesamum oil, after the manner of the Old Testament, and on the same day the child receives its name—perhaps that of one of its ancestors, or one selected to ward off small-pox, or to please one of the gods—it being written by the father three times with a golden ring in unhusked rice spread on a plate. Thereafter money is distributed to the poor, while friends and relatives are entertained. The child is put into a cradle for the first time on the evening of this day, and the guests depart after having blessed the infant and

Marriage.—Marriage is a sacred duty for the Hindus, except, of course, for men of those religious sects the rules of which require celibacy ; no ordinary man is considered respectable until he is married, and parents incur the antipathy of the gods and opprobrium in the eyes of their neighbours if they fail to marry off their daughters.

As there are generally more women than men, it is sometimes difficult to secure a suitable husband for a girl ; in fact large sums often have to be paid to do so. What with this and the cost of entertaining friends, relations, and Brahmans, the expenditure more often than not is out of all proportion to the status of the father ; indeed it is quite common for a man to borrow to the full extent of his credit and to mortgage, or even sell, all his property in order to raise a sum, equivalent to several years' income, to squander on the wedding of one of his daughters.

This insane custom has led not only to polygamy, but also to female infanticide, child marriage, and the prohibition of widow re-marriage, while the abhorrent practice of *suttee* (immolation of widows with their deceased husbands) existed until it was prohibited by the British Government.

It has also resulted in an inordinate desire for boys to be born instead of girls, and to every attention being paid to the former while the latter are neglected.

The match-maker for most castes is the family barber, but sometimes a Brahman is employed ;

The bridegroom next unties the two tresses of her hair, one on each side of the bride's head, and announces that she is "let loose from the fetters of Varuna." After this she takes seven steps towards the north-east for energy, strength, wealth, health, offspring, fair weather, and friendship. Further wishes having been expressed regarding devotion and the production of sons, water from the jar is sprinkled over both their heads brought close together.

The bridegroom should remain that night in the abode of an old Brahman woman, whose husband and children are alive.

When the bride sees the Polar star in conjunction with *Arundhati* (one of the Pleiades) and the seven *Rishis* (the seven stars of the Great Bear) she should bless her husband and pray for children.

The bridegroom should give away the bride's dress to one who knows the *Surya Sukta* (Rig-Veda X, 85).

The ceremonies close with a feast to the Brahmans.

A marriage seldom takes place among Hindus during the four months of the rainy season, for during that period the Great Preserver is down on a visit to Raja Bali and cannot therefore bless the contract with his divine presence.

In some parts of India curious customs exist of marrying two trees, or a stone to a tree or bush. *Salagrams*, or stones containing fossil impressions of ammonites and considered to be representations

lengthy ceremonies, feasts and gifts to the Brahmins, but, if poor, a few rupees will cover the expenses.

According to the Shastras the burning ground should be selected at a spot which should be south-east or south-west of the deceased's residence. After the hair and nails have been clipped off, the corpse is carried here on a litter in procession ; the nearest relations follow in single file, oldest behind and the men separated from the women ; the other mourners, eldest first and youngest after, bring up the rear, with their sacrificial cords and clothes hanging down and their hair dishevelled.

On arrival at the spot the leader of the ceremony sprinkles the body with holy water and repeats Rig-Veda X, 14.9: " Depart (ye evil spirits) slink away from here ; the Fathers (ancestors) have made for him this place of rest, distinguished by days (*ahobhir*), waters (*adbhir*), and bright lights (*aktubhik*)."

The logs for the fire are piled up and on the top a layer of sweet-scented grass is spread, the whole being kept in position by iron stakes. A goat is now killed and skinned, and the corpse, covered with a fine white cloth, is carried thrice round the funeral pile and finally deposited on it, together with the clipped hair and nails, the skin of the goat, and various other articles. Holy water is sprinkled and texts repeated.

At this stage the widow advances, with her husband's sword if he was a soldier, and lies down

buried in the earth. When this has been done the relations return home and, after washing, offer a *sraddha*, or offering to the deceased. Brahmans are then feasted and gifts are presented to them.

These are the rites laid down in the *Smarta Shastras*, but nowadays the favoured place for the cremation ceremony is the bank of a sacred river ; the ashes are consigned to the waters and not as a rule buried in the earth. It is also a practice for one of the relations to fracture the skull of the deceased during the burning in order to facilitate the escape of the spirit. Gosains, however, do not cremate, but bury their dead.

The practice of *suttee* does not appear to have been directed in any of the ancient Shastras ; in Rig-Veda X, 18,3, it is distinctly ordered that the widow is to come back from the funeral pile, and there is nothing in the Veda to authorize the burning of the widow with her deceased husband. It seems to be the remnant of a Scythian custom which has mostly been followed by races of Tartar origin.

with many of the old ones in their original or in corrupted shapes, form the amazing mass of Hindu mythology of the present day.

The *Trimurti*, or trinity, consists of *Brahmā*, the 'Creator'; *Vishnu*, the 'Preserver'; and *Siva*, the 'Destroyer'; these three being manifestations of *Brahmā* the all-pervading 'Divine Essence.'

Brahmā generally appears as a red or orange-coloured figure with four heads. Some say that he once possessed five, but one was cut off by Siva because he would not acknowledge his superiority as Vishnu had done; others declare that this punishment was inflicted upon him because of his attempt to seduce his daughter Sarasvati, the goddess of learning, whom he eventually married. He has also four arms, in one of which he holds a spoon, in another a string of beads, in the third a water-vessel, and in the fourth the Veda. He is frequently attended by his *vahan*, or 'vehicle,' the *hansa*, or 'goose.'

Brahmā is not one of the popular gods and there are few temples specially dedicated to him, but he is particularly revered at Pakher in Ajmer and at Bithur in the Doab, where at the Brahmavarta Ghat there is a large annual *mela* (fair); his images are, however, sometimes placed in the temples of other gods and worshipped with them.

Sarasvati is the wife, or *sakhti* (female energy), of Brahmā and is analogous in Western mythology to Minerva, the patroness of learning. She is the goddess of music, poetry, learning, and eloquence,

Vishnu, regarded as time, corresponds with the Florus of Egypt. The legends of his sleeping, awaking, and turning on his side, evidently allude to the sun at the solstices ; also to the phenomena of the overflow and receding of the Ganges, so similar to that of the Nile in Egypt. He is fabled to arise from his slumber of four months on the 11th or the 14th of the bright half of the lunar month Kartik. When this period is half over he is supposed to turn himself on his side on the 11th of Bhadra.

Vishnu is represented of a black or blue colour ; he possesses four arms and holds a club with which to punish the wicked ; the *chonk*, or shell, is for sounding on joyful occasions ; the whirling *chakra* shows his universal domination ; and the *lotus*, or water lily, typifies his creative power. The *chakra*, or discus, resembles a wheel or quoit, a sort of missile weapon whirled round the middle finger and used as a weapon of war. Sometimes he is seated on a throne composed of the sacred lotus, with his favourite wife, Lakshmi, in his arms ; or standing between her and his other wife, Satyavama, on a lotus ; at others he reclines on a lotus leaf or on the serpent, *ananta* (eternity), floating on the water ; or he rides on his *vahan* (vehicle) *garuda*.

No sanguinary sacrifices are offered to him, and he is regarded as a household and peaceful god.

Lakshmi is goddess of beauty, love, prosperity, intellect, and speech ; she is spoken of as omnipresent, the eternal mother of the universe. It is said that she issued from the ocean of milk, when it was

Siva is known by a large variety of names, among which is Chiun, a god mentioned in the Book of Amos (Chap. V. 25, 26). His attributes are many. As the destroyer he is named Isa or Isvara, Rudra, Hara Sambhu, Mahadeva or Mahesha. He is also Fire and the Sun, the destroyer and generator.

As the deity presiding over generation his emblem is the *linga*, like the *phallus* of Egypt, Greece, and Rome. He usually carries a *trisula* (trident) to represent the trinity. He is depicted as of white colour, with reddish hair, and possessing two, four, eight, or ten hands and five faces. This god and his *āvātars* have a third eye on the forehead, with the corners up and down, and he is commonly shown bedecked with serpents as emblems of eternity and wearing a necklace of human heads to mark his character of destruction.

The *linga* is never carried in procession, but small clay models of it are made on the banks of the Ganges and thrown into the river after worship. Images of Siva in his many other forms are conveyed through the streets of Calcutta and other places after the festivals in his honour and cast into the river.

Kali.—Siva's wife *Kali*, as goddess of destruction and darkness, is truly awful in her actions, being responsible for almost every evil under the sun ; but as Durga she appears in her creative form and is a more pleasant deity. She has a variety of names, such as Parvati, Devi. Bhairavi, and Uma.

house, or the beginning of a journey ; the words *Sri Ganesh* will be found written on the flyleaf of many an account-book and often at the head of bankers' letters ; his image, painted or sculptured, is frequently to be seen in, or over, the shops of bankers and others, and over the doorways of dwelling-houses ; one of the gates of a Hindu city is generally named after him ; indeed there is no other god of the Hindu pantheon who is so frequently seen and addressed.

Ganesha is often accompanied by a rat, and is sometimes shown riding upon one of these animals, which are regarded by Hindus as sagacious and prudent. It is this unfortunate fact which preserves the rat from destruction. This god generally has four arms, but occasionally six or eight, or perhaps only two ; when there are four, one holds the *ankas*, or hook for guiding the elephant, another a shell, in the third is a conical ball, and in the fourth a vessel containing small cakes. Besides being inelegant in figure he is also a poor equestrian, and the story goes that, on one occasion, when he fell off his steed, the Moon, who was looking on, fell alauding ; *Ganesha* lost his temper and placed a curse upon her and upon all who should gaze upon her thereafter ; luckily he was persuaded to modify this, and now it applies only to those who happen to glance at her on their birthdays.

Skanda, also known as *Kartikeya*, is the second son of *Siva*. He is the god of war and is regarded by thieves as their patron ! He is variously

and the jaws of death are believed to be open during that time. Certainly the death-rate in India is generally highest then. Brahmans are particularly energetic in reading the Veda at that season, so that their souls may be prepared in case of a sudden call.

Kama or *Kandarṇḍ*, the son of Maya, or the general attracting power, is the god of love and corresponds to Cupid. He was married to Rati, or 'Affection,' and his bosom friend was Vasantha, or 'Spring.' He is represented as a beautiful youth riding by moonlight on a parrot, with an attendant bevy of nymphs, one of whom carries his standard, on which is depicted a fish on a red ground. This banner may sometimes be seen in wedding processions. His bow is made of sugarcane or flowers, the string is formed of bees, and his five arrows are pointed with strong-scented blossoms.

It was Kama who, when scarcely created, inspired Brahmā with a passion for his own daughter Sarasvatī; but when he amused himself by shooting an arrow at Siva, who was engaged at the time in austerities, this god became so enraged that he glanced at him with his third eye and thereby reduced him to ashes.

Prithvī, goddess of the Earth, is by some considered a form of Lakshmi, by others of Parvati. Daily offerings are made to her. The word means "conspicuous," so called because the Lord of Creation moulded it.

Sendu Bir, or the 'Whistling Spirit,' is a godling to whom shrines are erected in Jammu Kangra, and Gurdaspur. He is much feared by Hindu cultivators, who believe that he steals their corn and belongings to give to those who worship him, that he burns the houses of those with whom he is displeased, and that he has the power of cohabiting, while they are dreaming, with any women to whom he may be sent by persons who have acquired mystic charm from him. He is said to have the appearance of a shepherd, and when his whistling is heard it is desirable to make copious offerings for his propitiation and to provide a ram as his steed.

Narsingh, or *Anar Singh*, is another godling of some notoriety in the Kangra district. He is supposed to be an incarnation of Vishnu, and is somewhat mixed up with Krishna; people believe him to be empowered to give sons to barren women and to tide them over difficulties. Women are his chief adorers, and many of them keep a cocoanut as his emblem; on this they make a *tilak* out of sandalwood paste and to it they pay respect, generally on a Sunday, by decorating it with flowers and burning incense. Narsingh is also believed to cohabit with his female worshippers during their dreams.

Guga Sheds. In many parts of Kangra may be seen little sheds containing images, among which the chief is one of a mounted deity named Guga. These idols are supposed to have the power of curing

The *Ganges* is the goddess "*Ganga*" of Hindu mythology. The Saivas place her source in Siva's hair, but the Vaishnavas assert that she flowed from the foot of Krishna and fell on the head of Siva, who shook some drops from his hair and thus formed the great lake Bindu (drops) Sarovara. Some allege that the river issued from a cow's mouth and the gorge in the Himalayas, through which it flows, is called Gao-mukhi (cow-mouth) and Gangotri.

One of the holiest parts of the *Ganges* is where it joins the Jumna near Allahabad, and here annually occurs the *Magh Mela* (the Fair of Magh), the largest religious fair in India.

The *Ganga* is described as a white woman with a crown on her head, a water-lily in one hand, and a water-vessel in another ; she rides upon a *vahan*, which resembles a crocodile, or walks upon the surface of the water with a lotus in each hand.

Stone worship exists to a large extent in many parts of India. In Southern India five stones, daubed with red and called the *Pandu*, are regarded as guardians of the fields. Ammonites and meteorites are worshipped as representatives of Vishnu.

There are many trees, shrubs, and plants which are either sacred to the gods, or are deities in themselves ; indeed almost every prominent object—in the heavens above, in the earth beneath, or in the waters under the earth—is considered worthy of worship.

The Cow. Among living creatures, the cow is the most sacred and has long been so regarded. The

of a Brahman's marriage the bride's father is always expected to present a cow. Every Friday the cow should be washed, and it is frequently ornamented with *tilaks*.

Among other creatures, which receive respect and often worship, may be mentioned the monkey, celebrated in the Ramayana ; the fish, tortoise, and boar, as incarnations of Vishnu ; the wagtail, owing to emblematic marks on its throat, and the peacock ; the snake and the conch shell.

There is a whole series of *singha*, or 'snake gods and goddesses,' which are regarded as descendants of a king of Patal, and it is believed by many that the spirits of the dead sometimes enter snakes and do a lot of harm. Shrines are built to them, offerings of milk made, and prayers said, particularly on Sundays and at weddings.

Sitala, or *Mata*, goddess of smallpox, is the chief of a group of seven sisters, who cause pustulous diseases and have to be propitiated regularly by women and children ; the names of the other six are Agwāni, Basānti, Lamkāria, Mahāi Mai, Māsāni, and Polamdi. Small shrines are built for them in the villages, and the 7th day of Jeth, called Sili-satan or 'Sitala's seventh,' is fixed for special worship. If an infant dies of smallpox, the next born will be given some objectionable name such as *Kurria* (he of the dung-hill) to frighten these goddesses away. The day after the Holi festival is an auspicious occasion for ceremonies in honour of Sitala ; she is then placed upon a potter's donkey,

The Swastica is a peculiar symbol or mystic cross, used especially in Tibet by a sect of that name but also throughout India by Hindus. The word is derived from *su* (well) and *asti* (it is), meaning "it is well" or "so be it" and implying complete resignation under all circumstances. This symbol was used by the Greeks in designs on their pottery, and it is commonly worn in Europe as a charm in the shape of a pendant.

The Crescent is worn as a sign by the god Siva and his consort Parvati, but it is extensively used by Muslims on their banners and is the well-known emblem of Turkey.

The following list is taken from "**Prinsep's Useful Tables**" published in 1834.

1. The Infinite Almighty Creator, of the Vedas, Brahm—

The Hindu Trinity, or Trimurti:	Brahmā,	Vishnu,	.. Siva.
Their consorts:	Saraswati, Sakti or Maya.	Lakshmi, Padma or Sri,	Parvati. Bhawani or Durga.
Their attributes:	Creator,	Preserver,	.. Destroyer.
Their attendant vehicle:	Hansa (goose), v a h a n or	Garuda (bird),	Nandi (bull).
Their symbols:	Time, Air,	Water,	.. Fire.
Their stations:	Meru,	The Sun,	.. Jupiter.
Their common titles, A.U.M.	Parameswara,	Narayana,	.. Mahadeva.
Figure under which worshipped:	Mentally,	Saligram and 9 avatars,	The <i>lingam</i> , under his million epithets.
Analogues in Western mythology:	Saturn,	Jupiter,	.. Jupiter.

CHAPTER VIII.

HINDU FESTIVALS. (PART I.)

IN ancient days the Vedic poets had considerable knowledge of astronomy, but the study of this science, although continued by the Brahmans for a long period, began to decline when the Musalman incursions commenced about 1000 A.D., and nowadays Hindu astronomers are few and far between.

The dates for Hindu festivals were invariably fixed in accordance with the position of various heavenly bodies at the time of events which led to them; in this chapter, therefore, reference will be made to the luni-solar months in which the festivals occur and a few words regarding the Hindu Calendar will not be out of place.

To begin with, it may be mentioned that Hindus consider that there are four lengthy *Yuga*, or 'Ages' of time, namely :—

1st. *Krita* or *Satya*, the 'Golden Age' or that of 'Truth,' which extends for a period of 1,728,000 years and is in four parts.

2nd. The *Treta Yuga*, which lasts for 1,296,000 years. It has three (*treta*) parts and is known as the 'Silver Age.'

3rd. That of *Dwapara* (two parts), extending for 864,000 years.

The months and chief festivals are:—

SEASONS.	NAMES OF MONTHS.	ENGLISH EQUIVALENTS.	PRINCIPAL FESTIVALS.
Sisira	Magh, Magha	January—February	Makar Sankranti, Basant Panchami, Pongal, Mahadeo pilgrimage.
Vasanta	Phagan, Phalgun Chait, Chaitra, Kait	February—March March—April	Sheoratri, Holi.
Greeshma	Baisakh, Vaisakha Jeth, Jait, Chet, Jyaishtha Asarh, Asad, Ashadha, Sarh.	April—May May—June June—July	Rama-navami, Durga Ashtami, Rati-ka-mela. Vaisakhi, Savitri-vrata. Apsaras, Aranaya-shashti. Vishnu's descent to Patal, Rath-yatra.
Varsha	Sawan, Sravana	July—August	Amar Nath pilgrimage, Naga Panchami, Solono. Pracha Amavasya.
Sarad	Bhadon, Bhadrapada Kuar, Asoj, Asvina	August—September September—October	Anant Chaudash, Janam Ashtami, Narali Purnima, Ganesh Chaturthi.
Hemanta	Kartik, Kartika Aghan, Margasirsha, Agrahayana. Poh, Pusa, Paush	October—November November—December December—January	Pitra Paksha, Dussehra, Ram Lila, Durga Puja. Bali Pratipada, Diwali. Champa Shashti.

equivalent of Capricorn. When the Sun is in the sign of Makara on the 5th of the bright half of Magh, Jagaddhatri, goddess of Spring and nourisher of the world, is worshipped. The sign of Makara—a creature with the head and forelegs of an antelope and body and tail of a fish—is the emblem of Kandarp, or Kama, the god of love, who likewise receives adoration on this occasion, along with his spouse Rati, the goddess of love, and Lakshmi.

The *Vasant Rag*, or 'Spring Song,' is sung and its special virtue is said to be the giving of an impulse to the emotions of love and merriment.

Food is coloured with saffron, and yellow clothes are worn to represent the appearance of the Spring crops, also a nautch is considered seasonable.

In some places the cattle have their horns painted and decorated, and they are given a well-earned holiday.

The sun is said to begin his journey northward by entering Capricorn, so he is worshipped, and there are enormous gatherings to bathe at Prayag (Allahabad), where the Ganges and Jumna become united, and at Ganga Sagar, where the Ganges enters the bosom of the ocean (*sagar*); the former fair is well known by the name of *Magh Mela*.

Pongal. In Southern India a festival called *Pongal* (a Tamil word meaning "boiling") takes place at this time on the 1st day of the Tamil year. It is in honour of the birth of Mithras (the Sun) and the renewal of the solar year. There is much rejoicing because the unlucky month of Poh is over,

of *Phalgun*; it means the 'Night of Siva' and the ceremonies take place chiefly at night. This fast is said to have been first observed by a powerful king named Chitra Bhanu of the Ikshvaku dynasty, who ruled over the whole of Jambu-Dwipa, another ancient name for India. On this day a celebrated deformed sage, Ashta Bakra, came to his court with some pupils and, finding him fasting, asked the reason. The king said that in his previous birth he had been a hunter and one day, when out searching for game, he shot a deer, but was overtaken by darkness and climbed into a *bel* tree for safety. While there he wept bitterly because his wife and children were without food and his tears fell, together with *bel* leaves, onto a *linga* at the foot of the tree. Siva imagined that these were offerings made to him. On the following morning the hunter returned, sold the deer, and bought food for his family. Just as they were commencing their meal a stranger arrived, and he was first fed according to custom. The hunter lived for many years without learning that he had by chance fasted on the day of Siva-Ratri, but when the hour of death drew near two messengers from Siva appeared to conduct his soul to paradise, and he then learnt that he was being rewarded for having observed the fast on that auspicious day and night. His soul remained in various heavens until it reached the highest, and he was afterwards reborn in high rank as a king and was specially favoured by being given the knowledge of his former life.

when ceremonies were performed in honour of the crops and to ward off disease from the fields. Even now there is a remnant of these in the eating of stalks of half-ripe wheat and barley and in the burning of cakes of cowdung. The main festival, however, has developed into something quite different and has become the Saturnalia of India.

There is a legend that a terrible female demon, named Holaka, was accustomed to make her daily meal of children. The people appealed to a certain demon-king, who directed that the fury was to limit her appetite and only devour one child a day, also that the people might draw lots as to which it should be. One day the only grandson of a lonely old woman was selected in this manner for sacrifice on the following morning. Bemoaning his fate she was wandering about, when she encountered a *sadhu*, who declared that if Holaka were met with sufficiently strong abuse and foul language she would be subjugated. The old woman spread the news abroad and early next morning collected all the children, who had been instructed what to say, and, when Holaka appeared, they all greeted her with such a torrent of abuse and obscene expressions that she fell dead on the spot and the children made a huge bonfire of her remains.

The festival of the present day is in celebration of this event, and has become the occasion of licentious joy, drunkenness, evil singing, and dancing. Many persons lose all sense of respect for age, sex, and religion—the foulest language is used, clothes are

procession with much music and singing ; nautches and feasts are provided by the wealthy.

The Month of Chait.

Rama-navami. *Rama-navami*, the birthday of Rama, is observed on the 9th of the light half of the month of Chait and is kept by some as a strict fast. The temples of Rama are illuminated and his image is adorned ; the Ramayana is read in the temples and there are nautches at night. In Rajputana horses and elephants and all the implements of war are worshipped on this day.

Rali Mela. The *Rali-ka-Mela* is a festival, or rather a series of festivals, which takes place throughout the month of Chait in the Kangra district. It is celebrated by young girls in memory of a maiden named *Rali*.

The legend is that a Brahman gave his grown-up daughter Rali in marriage to a child named Shankar. When she discovered her fate she stopped the bearers of her *dooly* by the side of a river and announced to her brother Bastu that she would live no more ; she directed that, in future, girls should make clay images of herself and her husband, perform the marriage ceremony, and then convey them to the river in a *dooly*, and drown them there. Having spoken thus, she threw herself into the stream and was drowned, her example being promptly followed by Shankar and Bastu in their grief. During the month of Chait little girls take baskets of grass and flowers to certain spots for a period of about

the Hindu "New Year's Day" and falls on the date on which the Sun enters the sign Aries, either the latter part of Chait or early in Baisakh. Bathing in the Ganges and other sacred rivers is propitious. *Sattu* (meal of parched gram) and a water-pitcher should be given to Brahmans for the benefit of *pitra* or *manes* (deceased ancestors); shoes and umbrellas may likewise be bestowed. In order to divert any evil which the New Year may bring, it is necessary to take a bath in water, mixed with *dhatura* (*datura fastuosa*, or thorn apple) seeds and medicines, just at the time when the sun is entering Aries; the precise moment can be ascertained by floating two petals of a fresh rose in a basin of water, for they move towards one another and come into contact at the exact instant!

The day is not sacred to any special deity, but nevertheless pious Hindus visit the temples of their favourite gods, and in the evening the calendar of the new year is read out and expounded by Brahmans. Gala dress is worn and the day passed in merriment, but the company of women and the use of oil and meat should be eschewed. As a charm against snake-bite, *masur* (*ervum lens*, a pulse) and two *neem* leaves may be eaten.

On the Konkan or Malabar Coast in the Bombay Presidency there are great festivities on this day; gifts are presented by the heads of families to the various members, and all valuables are collected in the room devoted to the family god and there worshipped.

is a huge block of wood, with a hideous face and distended mouth ; his arms are of gold and he is gorgeously clothed, as are the other two idols which accompany him in his temple at Puri

In the festivals the images brought out are those of Krishna, his brother Bālarāma, and sister Subhadra.

The procession is also called *Padhā Jatra*, and is in much repute with the Hindus of Bengal and Orissa.

Vishnu's descent to Patal. Vishnu is supposed to have descended to the world below (*Patal* or 'Hades') at the end of Asarh in order to protect Raja Bali from the attacks of Indra. He did not return until the latter part of Kartik, so during his absence all festivities and marriages were suspended, and it is now most unlucky to hold such ceremonies during this interval of four months (middle of July to the middle of November) ; there is always a rush of weddings just before and after that period.

In the Kanara district in the south of India serpent-worship is much practised, and at many temples consecrated snakes are reared by the *pandarams* and fed daily at the expense of the worshippers ; women especially perform ceremonies in their honour.

The Nagas, or serpent-genii of the Rajputs, have a semi-human structure.

There is a sculptured column in a cave temple in the south of India on which is a representation of the first human pair at the foot of a fruit tree and a serpent, entwined among the heavily laden boughs, is presenting to them some of the fruit from his mouth. There is a tradition of the Jains which asserts that the human species were created in pairs called *Joogal*, who fed of the ever-fructifying *Calpa-vriksha*, which possesses all the characteristics of the "Tree of Life."

On the occasion of the *Naga Panchami* plants are strewn about the threshold to prevent the entrance of reptiles, and they are regarded, by some, more as demons, who have to be propitiated, than as gods ; indeed we read that Vishnu is attended by an eagle named *Garuda* which acts as a protector against them.

Pethuri, or *Pracha Amawasya*. This festival is held on the new moon of Sawan in honour of the 64 Yogini, or female attendants of the goddess Durga. It is chiefly observed by women who have lost infant children, but men also engage in the holiday and purchase sweetmeats and toys for children.

on the 8th Bhadon. A fast is observed during the whole day only to be broken the following morning. During the day Dwarki, the mother of Krishna, Vasudeva, his father, Nanda and Yashoda, his step-parents, and Baldeo, his elder brother, are all worshipped. Brahmans place a *salagram* (black stone) in a cucumber to represent the pregnant Dwarki, and at midnight ghee and *gur* are offered ; the stone is then taken out and all ceremonies, observed on the birth of a child, are performed. After this the men and women break their fast by first sipping a mixture of milk, curd, and basil leaves. Clay images of the infant Krishna, swung in cradles, are worshipped at this festival, and the following day is a gala one for herdsmen and *gowalas* (cowherds), among whom Krishna spent his young days.

In some parts of Western India there is a custom whereby one of the worshippers affects to represent the new-born Krishna as a deity named Kanhoba, and, for the time being, he is worshipped by the other devotees. The head of a temple of Kanhoba is termed *Bhagat*, and on this day he works himself into a state of hysteria, and is believed to be possessed by Krishna.

Anant Chaudash. *Anant Chaudash*, or the 14th of Anant, happens on the fourteenth of the light half of Bhadon, and is in honour of *Ananta* or *Sesha*, the king of the serpents, the "Infinite One" on which Vishnu rests during the intervals of creation. In accordance with the rules contained in the *Bhavishya Puran*, a fast is observed and salutation

texts. The Brahmans are feasted during the days of the ceremony.

The Month of Asvin or Asoj.

Pitra Paksha and Amavasya. An *Amavasya* (also called *Ama* and *Darsa Tihi*) is the last day of the dark or waning fortnight of a lunar month, and is considered by the Hindus to be specially set apart for the performance of ceremonies in honour of departed ancestors. It is the "conjunction" of the sun and moon, or the ides of the month.

Of all *Amavasyas* the chief day is *Mahalaya*, the 15th or last day of the moonless fortnight of Kuar or Asvin. The preceding fortnight is called *Pitra Paksha*. (ancestors' fortnight). Every day thereof is sacred, and ceremonies are then performed daily in honour of the deceased. Whatever day of the moon a man died, the same day of that fortnight may be observed as his *sraddh*, for which there are special rites.

According to the Shastras, spirits of the departed leave their abode and come to this world during these two weeks in Asvin to receive the worship and homage of their descendants. Spirits of ancestors are usually worshipped before all important domestic ceremonies, for they are believed to be still hovering about their own families. Only those worship them, however, who have lost their fathers, for the spirits cannot pass through mortals to affect their children.

Durga Puja. This festival is especially celebrated in Bengal, and the *Puja* holidays are enjoyed by immense crowds. The goddess Durga, daughter of the Himalaya mountains and wife of Siva, goes for a ten days' visit to her father's home, and the Shastras say that the festival should be held in the month of Chaitra ; the autumnal festival, however, was inaugurated in the *Ramayana* to celebrate the destruction of the demon-king Ravana with the assistance of Durga, who sent down portions of the Himalayas to make a bridge to Ceylon, dropping bits on the way and thus forming the Vindhya and other mountains.

Durga is the central figure of the *Markandeya Purana*. She is the personification of the creative energy and centre of the universe ; she pursues the demons who wage war against the gods ; ten-armed, she stands on a lion with swords in her hands and subdues her foes, among whom is one with a buffalo-head, named Mahisasura. With her are Kartik, the god of war, Ganesha, the elephant-headed deity who rides on a rat, Sarasvati, the goddess of learning, and Lakshmi, the goddess of love and good fortune. These are the deities of the Durgā Puja.

The ceremonies continue for ten days. Throughout the first three days images, sometimes gorgeously decorated, are set up by wealthy people in their houses, where costly entertainments are given. On the seventh day bathing commences and on the final day images are carried in procession with great pomp and immersed in the river. During

it bears a holy *tilak* (caste mark) ; if near lotus flowers or among elephants, cows, horses, or snakes, it forebodes conquest and good luck ; if, however, on ashes, bones, or refuse, evil may follow and the gods must be propitiated—Brahmans must be fed and a medicinal bath taken.

In the villages little figures of Durga are made out of cowdung ; these are highly decorated and placed on the walls of houses ; offerings are made and barley is sown before them ; on the eighth or ninth day these are thrown into a river or pond accompanied by shouts of *jae* (victory).

In the towns the tenth day is generally celebrated by the *Ram Lila*, a play performed in an open plain on which is set up a huge wicker-work image of the demon Ravana, filled with fireworks. An enclosure, at some little distance, represents *Lanka* (Ceylon) and the principal events of the rescue of Sita by Rama, as recorded in the *Ramayana*, are acted. Little boys are dressed up as the goddess and monkeys, while Hanuman, the monkey-general, is to be seen, with an enormous tail, acting as a body-guard for the hero. The closing act consists in the advance of Rama in his chariot towards Ravana, against whom he shoots an arrow which causes a series of explosions ; the demon catches fire in mysterious fashion, catherine wheels revolve on his head, and he rapidly sinks in a heap of ashes amidst the shouts of the spectators. Sita is then rescued by Rama, and carried off in a chariot with further applause.

Bhratri Dwitya (the brothers), so called because the river goddess Yamuna (Jumna) on this day entertained her brother (*bhratri*) Yama. Presents are given by girls to their brothers in celebration of the occasion. When the cattle return from grazing in the evening, the cow is worshipped.

Diwali, or *Dipawali*. *Dipawali* means 'a row of lights,' and is the great festival of illumination. There are many versions as to its origin. Some say that it commemorates the marriage of Lakshmi, goddess of prosperity, love, and beauty, with the divine Vishnu; in the north-west of India this goddess is certainly connected with the worship which takes place on this day. Others suggest that it celebrates the recovery of the jewelry of Aditi (mother of the gods) by Krishna from a demon named Nakasura, whom he slew, or that it is perhaps in memory of the release of 16,000 maidens whom this demon held as prisoners.

The following interesting account of the festival, as observed in the Eastern Punjab, is given in Ibbetson's Settlement Report, Karnal district, 1883 :—

"The ordinary Diwali is on the 14th of Kartik and is called the little Diwali. On this day the *pitr* or ancestors visit the house. But the day after is celebrated the great or Gobardhan Diwali, in which Krishna is worshipped in his capacity of cowherd, and which all owners of cattle should observe. On the day of the little Diwali the whole house is freshly plastered. At night lamps are

run about the village with lighted sticks and torches."

The annual cleaning which occurs on this occasion in the houses of Hindus is of great utility from a sanitary point of view. At this time the merchants check their accounts, and it is auspicious then to consecrate and open new ledgers.

The illuminations throughout the country supply the most picturesque and enchanting scenes, especially when the lights are reflected over the still water of a tank or the gliding surface of a river such as at Benares; the clear atmosphere of India at this season of the year lends itself to the occasion, and there is no method of illuminating buildings to approach that of minute *chirags* with their twinkling lights, picking out in streaks of fire every line of the houses, temples, and *ghats*.

Where a town is situate on the bank of a river, wicks and oil are placed in small receptacles made of *pan* leaves in coracle shape, and, being lighted, are set afloat and allowed to glide down-stream one after another until they appear like a winding endless string of fairy lamps or stars—a very beautiful symbol of *Ananta*, or 'Eternity.'

Kali Puja. In Bengal the Diwali festival is called *Kali Puja*, and is in honour of that grim goddess; it is there celebrated with fireworks, illumination, feasting, and gambling.

On the 16th of Kartik is a grand festival in Rajputana in honour of the goddess Anna Purna (food full), who is however worshipped in other

custom was prohibited by the British Government in the middle of the last century.

Champa (*Michelia champaca*) is one of the five flowers with which Kama, the god of love, ornaments his arrow. *Shashti* means sixth.

Koli Diali. In the latter end of December a festival called *Koli Diali* is celebrated in Kulu in honour of a *Devi* named Hirma. The chief ceremony consists in a number of men joining hands in a circle and whirling round until they all go sprawling. In the evening there are illuminations at the hamlets all down the valley of the Beas, and the signal for lighting up is given from a small temple in the old castle at Nagar. Two days later there is a fair at this place in honour of the serpent, from which it derives its name, and on this occasion an enormous straw rope is dragged from the village to the river to commemorate the destruction of the reptile which is said to have once ravaged the country-side.

so necessary for the welfare of a people dependent on agriculture. Being of such utility, these waters naturally occupied an important position in the ancient hymns of praise and gradually became deified. All the large rivers, many of the smaller streams, and large numbers of tanks or lakes and ponds are considered of extreme sanctity, and the custom has long existed to visit those places on their banks, which have achieved notoriety from their situation, in order to acquire merit and future reward.

The latter part of Kartik is considered an auspicious time to set out on pilgrimages, for it was then that the great Rama commenced his successful expedition and then that Vishnu returned to the earth after an absence of some four months in the nether regions. From this time forward until the Spring a large proportion of the travelling public in India consists of pilgrims, male and female, on their way to attend one or another of the religious fairs, or to visit sacred places, and bathe in holy waters. At this time thousands proceed to Hardwar, where the sacred Ganges issues from the Himalayas and is supposed to have descended from the head of Siva on to the earth ; there they bathe, perform certain rites, and obtain sealed bottles of the divine liquid, which will later be poured over the idols of Vishnu or Siva, or used at marriage, death, and other ceremonies. Hardwar means literally the 'discharging gate' from *har* (terminalia chebula), a purgative, and *dwara*, a gate. It

Godavari are among the places famous in connection with the adventures of the hero Rama.

Kurukshetra, on the Sarasvati to the north of Delhi, is the centre of the field of Kuru, referred to in the *Mahabharata*, and also the birthplace of Hinduism.

Besides the ordinary pilgrims who attend the great fairs and visit holy places, there are thousands of ascetics or *sadhus*; these extraordinary mortals form separate little groups of their own sects at the fairs, and squat on mats or platforms under quaint umbrellas or beneath trees and bushes; there they perform the actions prescribed by their respective creeds; some reading or reciting, others meditating, and yet others undergoing dreadful austerities.

At most sacred places the local Brahmans maintain huge registers in which they record particulars of the persons for whom they officiate; they arrange for the accommodation of their clients during their visit, perform the necessary rites for them, and attend to repeat texts while they are bathing, and to collect offerings from one and all. It is considered of great importance that a man should be attended by the same Brahman, or his successor, who officiated for his ancestors, and the registers are arranged with indices to facilitate search. The Brahmans reap a rich harvest in fees and offerings on these occasions.

By bathing in holy water a Hindu receives absolution and merit; in some instances he thereby

The religious enthusiasm during the bathing is immense, and it is a marvellous sight—the vast crowds moving with haste between the two lakes—that mass of humanity splashing at the hundreds of *ghats*—that march of thousands of pilgrims, solemn at first, more and more excited as they approach the steps leading to the sacred water, and at the supreme moment their faces beaming with intense religious joy and gladness. The only sounds to be heard are the dripping of the water, the subdued hum of muttered prayer, the occasional tinkle of bells or noise of melodious horns; the only active movements to be seen are those of the arms of bathers as they souse themselves with water and of the Brahmans as they flit here and there amidst the multitude, holding out little brass vessels to receive the offerings of ornaments and coin.

Let us now leave this scene and glance at another, high up in the Himalayas in the east of Kashmir.

The *Cave of Amar Nath* is situate in a long glacial gorge, and thousands of pilgrims visit it during the month of Sawan. It contains a huge perpetual icicle, which is said to wax and wane with the moon and is regarded as a *linga* and most miraculous emblem of Siva the Destroyer.

The pilgrimage consists of eight stages, ninety-one miles in all, stretching from Srinagar, by Pahelgam and Panchaterani, to Amar Nath. On the 11th of the bright half of Sawan all the pilgrims collect at Pahelgam and on the following day march up

At *Omkar-Mandhatta* the local Sivite gospel relates that devotees, who cast themselves from a certain high precipice on to the rocks below to fulfil special oaths, would marry daughters of the angels and receive absolution for all sins, even for the slaying of a Brahman—the worst possible offence. This barbarous practice, together with hook-swinging, *suttee*, and the offering of human beings as sacrifices and of women as slaves or concubines, has long since been prohibited.

At a place named *Katas* in the Salt Range of the Punjab lies a holy tank where a large *mela* (assemblage) is held every year in honour of the goddess *Sati* (*Suttee*). The story runs that, when she died, Siva was so grieved that the tears rained from his eyes and from one of them a pool was formed at Pokhar, near Ajmer, and from the other the spring at *Katas* (an abruption of *Kataksha* or ‘Raining Eye’) came into existence.

One of the most venerated shrines in India is the *Temple of Jagannath* at Puri in Orissa, where Vishnu is especially worshipped and the great *Car Festival* is celebrated every year. Regarding this an article in the *Times of India Illustrated Weekly* relates:—“No fewer than sixty-two festivals are held in Puri during the year, the most important of which is the *Rath Jattrra*, or ‘Car Festival,’ held about the end of June. Immediately preceding this is the *Snan-Jattrra*, when the god is said to have fever and is not visible for fifteen days, though, as a matter of fact, the images

forward to catch a sight of their deity, and struggling to obtain a share in the honour of drawing the car, it is not to be wondered at if a certain number are pushed beneath the massive wheels and killed. But fortunately, in recent years, the authorities have taken such good precautions that these accidents now rarely happen.

Arrived at the garden the images are carried into the temple, where they remain for seven days, at the end of which time they again return to the Great Temple in their chariots. But by this time most of the pilgrims have returned to their houses, and far from being a triumphal procession it is often a matter of some difficulty to obtain sufficient labour to drag the huge cars home again."

The popular legend regarding the origin of Jagannath is somewhat complicated. For a long time in the golden age men had been vainly searching for the god Vishnu until finally a king named Indradyumna sent out Brahmans to the four quarters to try and find him; three returned unsuccessful, but the fourth, who had gone towards the east, arrived at the dwelling of a fowler named Basu, who compelled him to marry his daughter and remain there to bring honour to his family, Now Basu was a servant to Jagannath, the Lord of the World, and he daily offered fruit and flowers to his god secretly in the wilderness. One day the Brahman managed to obtain a view of Jagannath, who was in the form of a blue stone image (of which there are many in Orissa formed of common chlorite).

Jagannath, and finally, with the assistance of Vishnu, this was achieved. The king of the land then secured the aid of Basu, the old fowler, to convey the god to the temple which Indradyumna had prepared for him, and there it was locked up for a rest, the king declaring that no one should enter for twenty-one days. The queen, however, persuaded him to let her have a peep in order that she might be preserved from barrenness, and, on her doing so, it was found that there were images of Jagannath, his brother, and sister ; but they were only fashioned from the waist upwards, while the two gods only had stumps for arms and the sister had none at all. So they remain to this day, but on the occasion of festivals golden arms are provided.

Kulu, the sub-division of the Kangra district in the Punjab, is perhaps favoured with more fairs than any other tract in India. There nearly every hamlet has at least one during the hot season, in addition to the ordinary festivals, and the dates are conveniently arranged so that they do not clash. Once a year during the month of Asoj there is a great parade of all the godlings of the neighbourhood in honour of the god Ragganath at Sultanpur, the old capital of Kulu. On this occasion there is a *rath* festival somewhat similar to that which takes place at Puri. The god is conveyed from his temple in a highly decorated vehicle, drawn by the people themselves and escorted by all the minor deities, to a spot where a tent is erected for his stay of five days ; this period is occupied by the godlings in

every description ; the grain-merchants do a roaring trade, likewise the stall-keepers who sell food and drink.

At other gatherings, however, such as those in the Mahadeo gorge or at the cave of Amar Nath, there is none of this merry-making ; men and women are there merely intent on performing a meritorious act, whereby they will receive compensation in a future existence.

of the zodiac by that of certain celestial bodies. A Vaishnava, however, whom I once questioned, informed me that his beads represented the 108 heads of Ravana which were struck off by Rama.

The *tilak* of the Vaishnava sects is usually composed of three upright marks called the *trifala*, which is emblematic of the three-gods of the trinity ; the two outer ones are white or yellow and sometimes slant outwards, while the central one is red. The white lines are painted with a peculiar clay, which is called *gopi chandana* after the milk-maids of Dwarka, whence it is obtained ; the red pigment is a mixture of turmeric and lime.

The Saivas favour the *tripundra*, which consists of three horizontal lines painted with ashes.

Many of the *sadhus* smear themselves with ashes or clay, and, when not practically naked, wear orange or salmon-coloured garments, or adorn themselves in " sackcloth and ashes." Few carry out any of the ordinary " caste " observances, for they mostly regard themselves as separate from worldly concerns.

Vast numbers of these people continually perambulate the country, visiting the various holy fairs and sacred places ; some are attached to monasteries under *mahants* and proceed on long journeys, receiving alms and collecting news, for delivery, on their return, to their respective head priests ; others set up as hermits, or undergo most terrible austerities ; and there are those who affect the guise of *sadhus* for evil purposes, or gain, or out of laziness.

Vishnu. They are mostly found in the Deccan. The members are particular about their food, which each has to prepare privately for himself. They paint on their bodies, in white clay and red patches, emblems of Vishnu, such as the lotus, conch, and discus. They retain the sacred thread, carry rosaries, and wear orange-coloured clothes. Their *tilak* is the *trifala* with a connecting streak across the top of the nose. They follow doctrines from Vedanta works and the Puranas.

2. *Ramanandis*, *Ramavats*, or *Ramats*. This sect is chiefly encountered in the Gangetic plains, where they possess well-endowed monasteries. They worship Rama and Sita chiefly, but also Rama's brothers and Hanuman. The members of their principal sub-sects are called *Bairagis*, and *Sanyasis*; two others are known as *Achari* and *Khaki*.

The *Bairagis* (a name common to most *Vaishnava sadhus*) do not wear coloured clothes; they have emblems of Vishnu branded on their right arms, and are fond of head-cloths on which the names Rama and Sita are printed.

The *Sanyasis*, who must not be confused with those of the *Saiva* group, robe themselves in salmon-coloured clothes of cotton; the *Acharis* wear garments made of silk and wool; and the *Khakis*, who are generally naked, smear themselves with ashes.

All *Ramanandis* have the *trifala* as their sect mark, carry rosaries, and wear the sacred thread, whether they were previously entitled to do so or not.

the lowest, and both sexes can enter this sect. They are usually called *Bairagis*. The males and females frequently live as man and wife, while those of the sub-sects *Sahaja*, *Spashta Dayaka*, and *Baul* live together promiscuously and lead most immoral lives.

7. *Dadu-panthis* are followers of a low-caste man named Dadu and worship Rama. The *Naga-banthis* are a sub-sect; they have no *tilak*, but wear a sort of small cap.

Saivas.

1. *Dandis* are so called, because each member carries a staff as an emblem of Siva. They either go naked or wear salmon-coloured garments. Only Brahmans can join the sect, and they must receive their food only from the same. They are said to consider themselves part and parcel of the god Siva.

2. *Saṅyasis*, or *Dasnāmis*, are all vegetarians. Any Hindu may be a member. They bear no distinctive sect mark, unless it be the eye of Siva in the centre of the forehead. These *sadhus* generally have long matted hair, and always carry a pair of iron tongs and wear a necklace of *rudraksha* berries, which are peculiarly sacred to Siva. They smear their bodies with ashes, wear tiger or leopard skins, and never put on white clothes. Many well-known reformers and leaders of thought were for a time members of this sect.

3. *Yogis*, or *Jogis*, practise suppression of the breath, deep meditation, fixing of the eyes, and a great variety of postures, in order, as they believe,

8. *Urdha-mukhis* suspend themselves by the feet and hang head downwards. They will remain in this position, sometimes for half an hour at a time, while swinging over a fire. After this austerity they are massaged by their companions for about an hour, when they are ready for another suspension.

9. *Akasa-mukhins* keep their necks bent back and gaze at the sky.

Miscellaneous.

1. *Saktas* worship the *Sakti* or 'female energy,' and have, as their special deities, the wives of Siva. Their symbol is the *yonî*, or female emblem. The sect consists of two main branches, the "right hand" and the "left hand" worshippers. The chief difference between the two is that the former do not indulge in such obscene practices as the latter, whose tenets actually require the observance of rites in which women, flesh, wine, fish, and magical signs take a part. The goddess is represented at the ceremonies by nude women, and, with these requirements, it is natural that the so-called worship has degenerated into loathsome impurity.

This sect is not common, but is to be found here and there in India, especially in Bengal, but the members have to indulge in their rites with secrecy. The extreme members are called *Kowls*, and paint their foreheads with vermilion.

2. *Sauryas*, or *Sauras*, are worshippers of *Surya*, or the 'sun'. They, however, adore Rama and other gods.

Veda ; the creed as finally formulated by him was :—

1. One God, one scripture, one church.
2. Eternal progress of the soul.
3. Communion of prophets and saints.
4. Fatherhood and Motherhood of God
5. Brotherhood of man and Sisterhood of woman.

6. Harmony of knowledge and holiness, love and work, *Yoga* and asceticism in their highest development.

7. Loyalty to Sovereign.

The *Prarthana Samaj*, or 'Prayer Society,' was started in Bombay as a result of the new doctrines, and has the following tenets :—

1. Belief in one God.
2. Renunciation of idolatry.
3. Moral living.
4. Repentance of sin.
5. Prayer to God for pardon.

About the same time another somewhat similar society, called the *Veda Samaj*, was formed in Madras, and later on this became the *Brahma Samaj* of Southern India.

Another offshoot was the *Sadharana Brahma Samaj*.

Owing to all these dissensions the movement started by Ram Mohan Roy has made little progress but such as it has achieved has been sound especially in elevating the position of women.

The Aryas are doing much for the education and advance of their womanhood, and most of their doctrines are sound, but they include a practice called *niyoga*, or the temporary union of a man and woman for the procreation of children when marriage has failed to produce them, or during the enforced absence of the husband.

The scripture of the Arya Samajists consists of writings by Dayanand brought together in a book known as the *Satyārath Prakāsh*. The society possesses institutions, or *gurukuls*, in which youths are secluded from the age of 8 to 25 and taught the principles of the Arya religion.

Hindu Religious Revival.—The following speech was delivered by the Maharaja Bahadur of Darbhanga, when presiding at the *Sanatana Dharma* public meeting held at Bombay on the 20th December, 1915 ; it is interesting as showing the efforts being made for a Hindu religious revival :—

“Throwing back our thoughts to the past and looking at the various civilizations that history unfolds before our wondering eyes, and realising that the Hindu civilization is one of the most ancient civilizations that have become known to mankind, we, as Hindus, note with the most joyous and grateful satisfaction that, while mighty States and civilizations like the Egyptian, and Assyrian, the Babylonian, the Greek, the Roman, and many another have come and have gone, our hoary Hindu civilization still lives, thrives, and flourishes, and offers to the world a standing example of the lasting

can the schemes of the socialists much help to evolve social peace and harmony out of this ceaseless strife. If we ponder over all this, we cannot but feel grateful to the holy Rishis of yore who devised this system of castes and Ashramas. It trained its votaries to look to their duties and to discharge them fearlessly.

“They had every reason to be proud of their great spiritual inheritance. The time, gentlemen, has come when the Hindus of different classes and denominations must be provided with a common meeting ground where they should be able to feel that they are Hindus first and foremost, and Vaishnavas, Saivas, or Saktas only afterwards; where they should be able to sink and forget minor differences and meet together, in amity and unity, on the firm ground of the basic verities of Hindu religion and philosophy. It was essential that they should not, as Professor Huxley remarked, ‘forget the forest in the trees.’”

His Highness dwelt on “these basic, spiritual and ethical unities which are and should ever remain the common belief of all Hindus,” and, continuing, said: “Our revered Rishis, realising the unity of all knowledge, knew no distinction between science, philosophy, and religion. They understood all these to be parts of one great whole, and a study of modern science and philosophy, undertaken with the object of a better understanding of our own scriptures and of leading the mind up to the higher knowledge, the *Para-Vidya*, the

“ Loyalty to the King is natural to the Hindus as it is enjoined by their scriptures. Both by protecting the subjects from outside invasions and by keeping order in the country as well as by protecting the weak from the strong he makes it possible for millions of human beings to lead peaceful lives. Under the benign British rule we have been long enjoying continuous peace, and this very meeting to concert measures for the noble ideals and traditions of the *Sanatana Dharma* is made possible because there is peace in the country, and it is but natural that we should feel grateful to the Gracious King-Emperor who has given us these blessings. It was indeed a divinely inspired act of British statesmanship that prompted our rulers to recognise the genius of our religion and culture and to make religious tolerance and neutrality a basic principle of their rule. By proclaiming non-interference in matters of faith and strictly adhering to that principle, they laid the foundation of their rule broad and deep. For us, Hindus, those who are not against us are with us, and, though Government have been strictly adhering to this principle of religious neutrality, we have ample evidence that it has been benevolent neutrality ; the most striking and convincing proof whereof has been the keen interest shown by the Government in the cultivation of Sanskrit literature and the recent act of His Excellency the Viceroy and the Government of India in giving us the Hindu University. Is it not, therefore, in accordance with the basic ideas of

is his soul, and this, with his body, being part of the universe, is subject to the law of change. The soul can thus develop for better or for worse according to the forces which affect it. If the soul has strength, it assumes a finer form after the death of the body, and, if it is weak, it is liable to become extinct, but it can go through transformation.

The object of a member must be to obtain such high development of his soul that it will enter the highest life and thus obtain freedom from the power of all degenerating forces. Persons, who fulfil certain conditions, are admitted to the society on taking a number of vows regarding the leading of a moral life and the observation of certain social rules, which include the proper upbringing and education of male and female children, the helping of others irrespective of caste, creed, or colour.

The Modern Hindu. A large proportion of those Hindus who have received education on Western lines have abandoned their belief in the gods of Hinduism; numbers have given up many of the old customs, such as the wearing of the *choti*, and do not take part in the periodical fairs and festivals; some merely believe in the existence of a Supreme Being and perhaps in transmigration of souls; others attempt to accommodate their systems to the needs of modern times.

the rest of Asia, where it yet remains the religion, or part of the religion, of over five hundred millions of people. It is still professed by the Burmese, and it lingers in the south-east of Bengal and in the Himalayas near Tibet and Nepal. For these reasons, and because its birth-place was in India proper, Buddhism is dealt with among the "Faiths of India."

There is some uncertainty about the exact date of Gautama's birth, but he is generally believed to have been born about 557 B.C. From an early age he indulged in meditation, instead of joining in games with other boys and amusing himself after the fashion of young princes; as a youth he displayed some skill in manly sports and at the age of nineteen, in the manner then usual, won his wife at a tournament of chiefs. Ten years later his only son, Rahula, was born, and it was at this time that he decided to forsake his home and become an ascetic in the jungle. One evening, having discarded his princely robes and shaved his head, he clothed himself in rags, mounted a horse, and set off with a single attendant. After riding throughout the night he sent the man home with his steed and proceeded on foot alone, to lead thenceforth the life of a religious mendicant. This act was regarded as extremely meritorious and virtuous, and the event is known as the "Great Renunciation."

For a year or so, Gautama attached himself to two Brahman teachers, and then, for the space of six

their example, and he soon obtained a large number of disciples, whom he despatched in all directions as missionaries to preach the new creed. The Buddhists gradually resolved themselves into two classes: the *Upasaka*, or laymen, who performed worldly duties, and the *Sramanas*, or ascetics, who strove for early admission into *Nirvana*.

There were five moral interdictions for both classes, namely:—

Do not take life; steal not; do not commit adultery; avoid lying; refrain from drinking strong liquor.

For the ascetics there were five more:—

Do not eat out of season; abstain from entertainments; do not use ornaments or perfumes; avoid comfortable beds; never receive gold or silver.

The virtues considered necessary for the gaining of the goal were charity, morality, patience, fortitude, meditation, and knowledge.

During a period of forty-four years Buddha preached throughout the tract now known as the United Provinces, and he died about 487 B.C., at the age of eighty, after having led a pious and exemplary life.

The great Emperor Asoka, who ruled over the greater part of India for more than forty years from 272 B.C., was responsible for the spread of Buddhism as a world-religion. When Gautama died, Buddhism was in its infancy, but Asoka established it as a State religion; he collected the literature then existing and put it into order; he

The Buddhist Scriptures.

There are two collections of ancient sacred books of Buddhism.

The best known are those preserved in Ceylon, called the *Tripitaka* (Three Baskets) from the manner in which the volumes were originally kept together. This collection, which is known as the "Lesser Vehicles" (*Hinayana*), was the result of a council of Buddhists held at Pataliputra on the Ganges under the direction of the Emperor Asoka; it is about twice the length of the Bible and is written in Pali. These documents are said to have been taken to Ceylon by Mahendra, the son of Asoka, when he visited that island as a religious mendicant and converted the people.

The first part, called *Vinaya-pitaka*, contains rules for the external life of the monks. The second, or *Sutta-pitaka*, consists of several works, each composed of short sayings or *sutras*, legends and stories about Buddha and others.

The third contains a number of disquisitions.

The most interesting of all these is the *Dhammapada*, or 'Path of Virtue,' for it is of exceptional literary merit and is believed to have been composed by Buddha himself.

The teachings of the *Hinayana* literature are followed by the Buddhists of Ceylon, Burma, and Siam.

The other collection of Buddhist scriptures is termed the *Mahayana*, or 'Greater Vehicle'; it

At the age of twelve or thereabouts he enters "holy orders" as a novice, this being effected by means of a ceremony like baptism, through which the youth receives a new name; clothes are discarded, his head is shaved, he recites certain prayers to receive admission to the "order," that he may achieve perfection and finally enter the holy state of *Nirvana*, or *Nehban* as it is called in Burma; he then receives yellow garments and a beggar's bowl from the head of the monastery, and the ceremonies conclude with a feast at the house of his parents.

The stay at one of these institutions is usually not longer than about six months if the novice intends to remain a layman; but, if he decides to lead a religious life, he has to enter upon a prolonged course of study of Buddhist literature.

In a Burmese monastery the daily routine is strict. The community is aroused shortly before daylight by the tolling of a large bell, and, after ablutions, each member recites a few formulas reflecting upon the goodness of Buddha in having revealed the method by which perfection can be attained and salvation thus secured.

After a slight meal, all the monks visit the neighbouring habitations in procession to receive doles of food in their bowls. On their return offerings are made to the image of Buddha and breakfast is then eaten. The day is taken up by ceremonial visits, the study of Buddhist writings and other work, meditation and the teaching of the novices.

One of the most wonderful groups of buildings in the world is the Royal Monastery outside Mandalay. Each part of it is intricately carved, and the whole is highly decorated with gilt and small pieces of looking-glass arranged in Mosaic fashion. Even the village monasteries are fine structures, and many of these buildings possess a richness of wooden carving which is unequalled in any other country.

The *Pagodas* are the churches of Burma; they are locally known as *Zaydee*, or the 'place of offering.' Each must contain a relic or some sacred object, such as a golden image of Buddha; they are generally constructed with domes, shaped like inverted bells; the spire on the top is usually capped by a *htee*, or umbrella. Here the public attend for prayer and on certain days—selected for each pagoda—there is feasting and merry-making, with illuminations in the evening. Sunday has become a holiday and festival in Lower Burma.

The building and maintenance of monasteries and pagodas are regarded as pious acts, and large sums are frequently spent on them and on the images of Buddha, which abound in every part of Burma.

The finest of the pagodas are the "Shway Dagohn Payah" at Rangoon, which is said to contain eight hairs and other relics of Gautama, and the temples at Mandalay, Pagahn, Pegu, Prome, and Shway Goo. On the steps of these may ordinarily be seen lepers, cripples, nuns in white robes, and others, who in

On the occasion of a death, however, it is otherwise ; priests are then invited and they repeat prayers to drive away evil spirits and to purify the house ; offerings are made to them and the corpse is thereafter cremated.

The obsequies of a monk are celebrated with great pomp, for on his death he is supposed to return to one of the heavens. The corpse of a *Phon-gyee* is enclosed in a gorgeous coffin and this is conveyed with much ceremony to a highly decorated structure, which is usually of enormous proportions and made of teak-wood, bamboo, cloth, and other materials ; here the body lies in state for perhaps several months, while it is visited by large numbers of pilgrims, who make offerings of fruit, flowers, and money. Finally great quantities of combustibles are placed in the centre of the edifice and the whole is set on fire by means of fireworks in the presence of a large concourse. The ashes are collected and buried, but no tomb or shrine is erected over them.

Buddhism, in its Tibetan form, is still the religion of the people of Spiti in the east of the Kangra district. There it is practically free from Hinduism, but greatly impregnated with the indigenous demonology of the mountains. There are also a number of Buddhists in the neighbouring tract called Lahul.

The Tibetan *lamas*, or monks, are divided into three sects : the *Nyingpa*, who wear red garments and observe celibacy ; the *Dokpa*, who also clothe

in the prayer quoted above there are six syllables which represent these six kinds of existence and each of these has a special colour.

Om	Gods	White.
Ma	Titans ..	Blue.
Ni	Mankind ..	Yellow.
Pad	Beasts ...	Green.
Me	Ghouls.....	Red.
Hung	Hell	Black.

These colours are frequently used in the sacred banners, and sometimes the prayer is to be seen with each syllable painted in its distinctive colour. The prayer-wheels in the monasteries are also occasionally painted in this manner.

The interiors of the chapels attached to monasteries are elaborately decorated with frescoes of divinities, saints, and demons, and sometimes contain quaint pictures brought back from Lhasa by monks who have taken the degree of *gelong* there.

The *Dalai Lama*, or Pope of Lhasa, is held in the greatest respect by these people, for he is considered to be an incarnation of Buddha.

There are said to be twenty-four Jinas in each of three ages of enormous lengths ; namely in the past, the present, and the future ages.

The twenty-four Jinas, or *Tirthankaras* as they are commonly termed, of the present age are as follows :—

No.	Name.	Place of birth.	Place of death.	Symbol.
1	Adi or Rishabha	Ayodhya	Gujerat.	Bull.
2	Ajita	Do.	Mt. Sikhar (Parasnath)	Elephant.
3	Sambhava	Sawanta	Do.	Horse.
4	Abhinandana	Ayodhya	Do.	Monkey.
5	Sumati	Do.	Do.	Curlew.
6	Padmaprabha	Kausambhi	Do.	Red Lotus.
7	Suparsva	Benares	Do.	Swastica.
8	Chandraprabha	Chandripur	Do.	Crescent.
9	Suvidha or Pushpadanta.	Kakendrapuri	Do.	Dolphin.
10	Sitala	Badalpur	Do.	Wishing Tree.
11	Sri Ansa	Sindh	Do.	Rhinoceros.
12	Vasupadya	Champapuri	Champapuri	Buffalo.
13	Vimala	Kumpalapuri	Mt. Sikhar	Boar.
14	Ananta	Ayodhya	Do.	Bear.
15	Dharma	Ratanpuri	Do.	Spiked Club.
16	Santa	Hastinapur	Do.	Deer.
17	Kunthu	Do.	Do.	Goat.
18	Ara	Do.	Do.	Fish.
19	Malli	Mithila	Do.	Water Vessel.
20	Muni-Suvrata	Rajgriha	Do.	Tortoise.
21	Nimi	Mithila	Do.	Blue Lotus.
22	Nemi	Dharika	Mt. Girinara	Conch.
23	Parsva	Benares	Mt. Sikhar	Serpent.
24	Mahavira or Vardhamana.	Chitrakot	Pawapuri	Lion.

To all of these names may be added the affix *Nath*, which is the Sanskrit for 'Lord'; thus Adi becomes Adinath and Parsva is known as Parsvanath.

they are required to carry feathers from a peacock's tail in their hands.

The *Svetambaras* continue to wear white robes ; they allow that the gentle sex can gain admission to the eternal abode, but the *Digambaras* deny this.

There are nowadays ascetic (*Yati*) as well as lay (*Sravaka*) Jains ; the former are sometimes collected in *Pasala* (monasteries), but never officiate as priests in the temples, where the ceremonies are conducted by a layman, or by a Brahman trained for the purpose.

The *Yatis* carry brushes to sweep the ground before they tread or sit upon it ; they use spiked shoes, wear cloth over their mouths and noses, and never eat nor drink in the dark ; all of these customs being observed in order to avoid destruction of insect life. They wear their hair cut short, or plucked out from the roots, and practise continence and poverty. There are also female *Yatis*.

The Jains of the present day believe in nine *Tattva*, or 'truths.'

1. *Jiva*, or 'life,' consists of (*a*) animals, men, demons, and gods and (*b*) earth, water, air, fire, and the vegetable kingdom. Life has no beginning nor end ; through sin it passes into animals ; through virtue and vice combined it enters men ; through virtue alone it enters the blessed abode.

2. *Ajiva*, or 'inaction,' comprises objects devoid of consciousness and life. Neither of these two can ever be destroyed, although their forms may vary.

avoided. Curiously enough they are forbidden to plough the earth, or even to cause others to do so, for this may involve injury to life.

Most of these regulations are followed somewhat strictly by Jains, with the result that the class, as a whole, is exceptionally well-behaved and they are most humane members of society. Caste is observed to a certain extent, but there is no general class reserved for priesthood, although they employ Brahmans sometimes. In the north and west of India Jains are mostly an educated class, engaged in commerce; in the south, notwithstanding the rule against ploughing, large numbers are agriculturists.

The principal Jain temples are remarkable for their elaborate structure and peculiar architecture.

The chief places of pilgrimage for Jains are situate in the midst of beautiful scenery on hill-sides and peaks.

Palitana, or the 'Abode of the Pali,' is the town at the foot of the sacred mountain Satrunjya (victorious over the foe), on which Jains from all over India have erected temples, small and large, sacred to Mahavira. The hill, which rises to a height of about 2,000 feet, is situated near the Gulf of Cambay in Kathiawar; it forms an abode of the gods, for it contains no habitations, save the rooms occupied by the priests and care-takers; some of the temples have large halls, the roofs of which are supported by carved columns, each of different design, and they are profusely ornamented in marble; all contain one or more marble

anta 'end'). These were brought together by Devarddhi about the sixth century A.D. at Vallabhi, the ancient capital of a State in Rajputana, which was sacked by Scythian invaders in 524 A.D. The works were probably composed about the end of the fourth and the beginning of the third centuries B.C. and, in the manner then usual in India, were repeated by word of mouth until they were finally recorded. Other older works, called *Purva*, are also said to have been in existence before these; but they were lost. The present books are partly in Sanskrit and partly in *Magadhi Prākṛit*.

Ramayana, who is regarded by the great Hindu military races as their particular patron saint, or war-god, owing to his marvellous victory over the demon Ravana and his legions.

Kabir, whose sayings were constantly quoted by Nanak and his successors, was a weaver, who lived at Benares in the latter part of the fifteenth century. Although said to have been a Musalman by birth, he had no real sympathy with the Muslims and in the end became a pupil of Ramanand. He denounced idolatry, ridiculed the Shastras and Puranas, and taught Vaishnaism as a form of strict monotheism, with devotion to one god, called Vishnu, under such names as Rama and Hari; he, however, declared that the god of the Muslims was the same as that of the Hindus, and in this way attempted to bridge the gulf between Hinduism and Islam.

When Kabir died there was some difficulty regarding the disposal of his corpse, for both Hindus and Musalmans laid claim to it; while the wrangling was in progress he suddenly appeared and told them to look under the shroud; on doing so they found a heap of flowers—Kabir had disappeared. Thereupon the Hindus gathered up half the flowers and cremated them, and the Musalmans buried the remainder at Puri in Orissa, where a monastery was erected in his honour.

Guru Nanak.—Nanak taught his followers to believe in one God—neither Allah nor Ram, but simply God—the creator of the universe and

tank, and the large city, which has sprung up round this sacred spot, has since been regarded as the headquarters of the Sikhs. Guru Arjan is also distinguished as the compiler of the holy book, the *Adi Granth* (First Book), the materials for which he had received from his father. He established a system of tax-collecting from adherents of the faith and, after Akbar's death, incurred the displeasure of the Emperor Jehangir, who, considering that the Sikhs were gaining too much power, threw him into prison, where he shortly afterwards died.

The lives of the next three Gurus were comparatively uneventful, but the ninth Guru, Teg Bahadur, attracted the attention of the fanatical Emperor Aurangzeb, who summoned him to Delhi, where he was executed without reason in 1675. This act turned the Sikhs from a quiet reforming sect into a vigorous nation of fighting men under the tenth and last Guru, the warlike Sodhi Govind Singh, son of Teg Bahadur.

Guru Govind Singh called his followers *Khalsa* (from the Arabic *khalas*, 'pure') and directed them to attach the word *Singh*, or 'Lion,' to their names, so as to emphasize their military nature. He followed Nanak in teaching of the one god Vishnu, in rejecting caste and declaring equality among men, but he consolidated his people by introducing a ceremony of initiation and framing a set of regulations suitable for a military race.

but it is generally deferred until later. After initiation the five Ks must be worn and the name *Singh* used.

The Akalis.—After the death of Guru Govind Singh the Khalsa body is said to have been temporarily ruled by an ascetic named Bānda, but it subsequently fell under the direction of a military corporation of zealots, known as *Akālī*, or ‘Faithful of the Eternal,’ who became guardians of the sanctuary at Amritsar, where Guru Arjan’s original “Granth” was preserved.

The *Akālīs* were Sikh fanatics who aimed at carrying out the teachings of Guru Govind to the letter and even believed themselves justified in putting any opponent of their religion to the sword. They wore a blue uniform with a tall blue pugree, ornamented with steel quoits and other steel weapons; and they often went profusely armed, carrying sometimes as many as five swords. The five Ks were of course imperative.

These violent enthusiasts gave Ranjit Singh a considerable amount of trouble, but he at length mastered them, and, nowadays, those who call themselves and dress as *Akālīs* are few and far between and are mostly harmless individuals.

Relapse to Hinduism.—Except for respect paid to cows, other practices of the Hindus were practically abolished at the time of the tenth Guru, but since then there has been a tendency for Sikhs to join in Hindu festivals and ceremonies; caste has to some extent been re-introduced, and nowadays some

Sects.—It is difficult to classify the people who now call themselves “**Sikh**” into definite sects, but generally we may sort them into four divisions:—

1. The followers of Guru Nanak.
2. The disciples of Guru Govind Singh, known as *Kesdharis* (hair-wearers).
3. Persons who profess to follow one of the Gurus, or the claimants to the position of Guru.
4. Those who, while professing devotion to the tenets of one or more of the Gurus, and perhaps calling themselves “Singh,” are almost indistinguishable from ordinary Hindus.

The **Udasis** are the genuine disciples of Nanak, and form a society of monks who reject the Granth of Govind Singh and accept only the Adi Granth. They were established by Dharma Chand, the eldest son of Nanak. They devote themselves to prayer and meditation and collect in monasteries under separate Gurus.

The Udasis are generally well dressed and do not solicit alms, while celibacy is not imperative. The initiation ceremony consists in the apprentice washing the great toes of five Udasis and then drinking the water so used; it is not surprising therefore that only a few of this sect now remain.

The **Kesdharis** include the Govind Singhis, the Hazuris, and Divane Sadhus.

The **Hazuris** are those Sikhs who have paid a visit to Hazur Sahib in Hyderabad, Deccan, where Guru Govind Singh died, and have been initiated there. The name is somewhat similar to the title

their chief committee. They, however, regard that Temple as their Holy of Holies.

The **Nirmala Sadhus** (Pure Saints) observe celibacy and wear few clothes; they were formerly like Udasis, but they have now adopted reddish-yellow, instead of white robes, and are expounders of the Vedanta philosophy.

By far the greater number of persons calling themselves “Sikhs” have, at the latest census, not specified themselves as belonging to any particular sect, but they generally wear the *kes* and refrain from the use of tobacco.

The Sacred Books.

There are two holy books of the Sikhs. The *Adi Granth* (First Book) is the one mostly revered, and the *Dāsma Pādshād kā Grānth* (Book of the Tenth King) finds favour with the more fanatical section of the community.

The *Adi Granth* was compiled by Arjan, the fifth Guru, from materials collected and partly composed by his father. It is written in Gurmukhi and is divided into six parts:—

1. The *Japji* consists of verses by Nanak, used after the morning bath.
2. The *So Daru* is used at evening prayer.
3. The *So Purkhu*.
4. The *Sohila* is for use before going to sleep.
5. The *Rāg*, which are thirty-one in number, form the body of the book.

CHAPTER XV.

ISLAM.

Islam is a faith which was introduced by the prophet Muhammad in the seventh century of the Christian era.

The term Islam is derived from the Arabic verb *salm* 'he was saved,' and means absolute resignation to the will of God; a follower thereof is called a *Muslim*, or *Musalman*.

In the second chapter (*Sura*) of the *Qoran*—the scripture of Islam—appears the following passage, which forms a concise summary of the chief principles of this religion :—

"It is not righteousness that ye turn your faces in prayer towards the east and the west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence."

one of his uncles, and, while in his charge, gained experience by accompanying him on a trading journey as far as Syria.

The young man received no education, but was observant and spent much time in meditation ; he was given to wandering in the barren tract round about Mecca, and for a short period acted as a shepherd.

When he was twenty-five years of age, Khadija, a wealthy Qoreish widow, engaged him to take charge of a caravan, and he proceeded on a commercial journey to Bostra, not far from the Jordan in the direction of Damascus. After this excursion the couple fell in love with one another and shortly afterwards became man and wife. Khadija was a good woman, a loving companion, and an excellent mother, and, although she was much older than her husband, they lived together most happily, their only sorrow being the loss of their two sons in infancy.

As Muhammad advanced in years he showed signs of great intelligence and was frequently selected by the members of his tribe to decide religious and other disputes.

In the Qaaba there was a remarkable "Black Stone," which had always been held sacred by the Arabs. When the temple was being restored, a quarrel arose as to who should place it in its new position ; Muhammad was called in and he settled the matter to everyone's satisfaction by putting a shawl underneath and directing the disputants

From time to time, as he needed advice, further revelations were vouchsafed to him, and Muhammad had these recorded by those of his companions who were literate.

As might be expected, the new faith met with much opposition, and the followers became subject to persecution by their tribesmen; in 622 A.D. this reached such a pitch that most of them found it expedient to leave Mecca and move to Medina (Yathreb), where they were well received. Shortly afterwards Muhammad, against whom plots had been hatching, was also compelled to depart. He left secretly with his faithful companion Abu Bekr on the night of the 15th July, and, after a few months spent in wandering, they made a triumphant entry into Medina, where they joined their friends.

This departure is called the *Hijra*, or 'Flight,' and the Muslim era commences from the day after it.

At Medina the first mosque was built and services were started. After a time the number of followers greatly increased, and Muhammad, already the Prophet of God, became high priest, chief magistrate, and, finally, ruler of the people.

In accordance with the divine instructions, received through the angel Gabriel, the Prophet now brought together an army and commenced a holy war against idolaters and disbelievers. The famous centre of Mecca fell into his possession early in 630 A.D., that is, in the eighth year after the "Flight"; the idols in the Qaaba were immediately

considered that Ali, the cousin and son-in-law of Muhammad, should have been appointed on the Prophet's death and that one of Ali's sons Hassan and Hossain should have followed him.

Ali subsequently came to the Khalifate, but this did not mend matters.

Before the end of the seventh century the Musalmans had spread abroad and carried their faith into the north of Africa and part of Central Asia.

Islam was introduced into India in the eighth century A.D. from the north-west; thereafter successive waves of Muslim invasions rolled into the country from the same direction until the latter half of the eighteenth century. The conquerors forced their religion upon the people; it obtained a great hold in the north of India—from Sindh and the Punjab in the west to Bengal in the east—but it did not influence so much the more southerly states, which, for the most part, have remained Hindu.

Many of the Indian converts to Islam continued to follow the customs pertaining to their original faith, and we even find Muslim families which bear both Hindu and Muslim names. On the other hand, the invaders adopted many of the Hindu manners.

Thus the habits of Musalmans in India differ considerably from those of their confrères in Arabia, Persia, Turkey, Egypt, and elsewhere. The converts moreover retained, and the new-comers acquired,

CHAPTER XVI.

THE QORAN AND ITS DOCTRINES.

THE gospel of Islam is the *Qoran*, which means 'that which ought to be read'; it is always termed *Qoran Sherif*, or 'Holy Qoran,' by Muslims.

The faithful believe that it was sent down by God during the night of *al Qadr* into the lowest heaven, whence it was revealed in portions to Muhammad, as occasion required, by the Angel Gabriel. There is some doubt as to the exact date of this night, but most Muslims believe it to have been one in Ramazan and probably that which falls between the 26th and 27th of this month.

The communications thus made were recited by the Prophet and written by any literate follower, who happened to be present, on palm leaves, pieces of wood, and such like fragments. After Muhammad's death, the various documents were collected, arranged, and copied out.

In 650 A.D. the Khalif Osman had an authoritative text prepared and all others were destroyed, so the Qoran now retains very much the same form as that in which it was prepared within nineteen years of the death of Muhammad.

The book is divided into one hundred and fourteen *suras*, or chapters, each of which is known, not by a number but by a title derived from some important matter dealt with, or by a particular

Adam, Noah (*Nooh*), Abraham (*Ibrahim*), Moses (*Musa*), David (*Daud*), Jesus (*Isa*), and Muhammad ; the latter being the greatest of all.

Musalmans believe that at death an angel separates the soul from the body and conveys it to one of the heavens. The soul of a prophet proceeds direct to paradise ; that of a martyr to another comfortable place of green pastures ; and there is a difference of opinion regarding the disposal of the spirit of an ordinary believer ; some think that it remains in a state of rest near the sepulchre, others hold that it stays with Adam in the lowest heaven or near the throne of God, and there are yet others who believe that it resides in the sacred well *Zam-Zam* at Mecca, the waters of which were considered holy from ancient times.

As for the souls of the wicked and of disbelievers, they are thrust into hell to receive torment.

The general opinion regarding the day of judgment is that the soul will rejoin the body and all mankind will be called upon to account for their actions. At the conclusion of the great trial all will pass over a bridge (*sirat*), and those who have done well will enter paradise (*Jannat*), and those who have done evil will fall headlong into *Jehennam*, or into one of the six other compartments of hell.

Muslims are taught that there is a devil named Satan, who uses his influence to lead persons astray, and yet they believe in predestination.

The Quran enters into long descriptions of the glory and felicity of paradise ; this heavenly abode

simple toy but a comrade and friend, only then can it be said that the people among whom the relations of the two sexes are thus developed are a truly cultured race." Of Fatima he says: "She had received an education which placed her on a par with most of the educated men in her country. Her character was one of unmingled sweetness and gravity, which deepened as she grew older She lectured to mixed congregations of both sexes often in the courtyard of her house, and sometimes in the public mosque. Many of her sermons are still extant."

It is difficult to understand how the strict *pardah* system, now in vogue among Muslims in India, came into force. Why is it that nowadays women are not admitted into the mosques for worship? Why are they shut up in *zenanas*, or harems, and practically cut off from all intercourse with their fellow-beings? Such a procedure is certainly not inculcated in the Qoran, for in the chapter entitled "Light" we read: "And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments, except what necessarily appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments, unless to their husbands, and let them not make a noise with their feet, that their ornaments which they hide may thereby be discovered." The directions contained in this passage would be entirely unnecessary if women were bound to remain in *pardah*, and there

Divorce of a wife by a husband is permitted, even on grounds of dislike, and is effected by his merely saying, "Thou art divorced"; but a woman can only claim a divorce in very exceptional circumstances. The husband is directed to provide necessities for a divorced wife for the period of *iddat*, i.e., three lunar months after divorce, and he may remarry her, but after divorcing one three times may not marry her again, unless in the meantime she has married and been divorced from someone else or has become a widow.

There are many vices which are inveighed against in the Qoran, and from some of these, such as gaming and drinking, the majority of Muslims are remarkably free. In the chapter entitled "The Table" it is written: "O true believers, surely wine and lots, and images and divining arrows, are an abomination of the work of Satan; therefore avoid them, that ye may prosper." The pious Muslim does not play any game of chance; he is fond of chess, or any game in which skill alone is required, but the pieces used must be plain ones and not in the form of figures. The commandment "Make not to thyself any graven image" is taken literally by Muslims, who, in their art, restrict themselves to plant life and geometrical designs, avoiding shapes of animals.

Regarding money-lending it is declared that "Whatever ye shall give in usury, to be an increase of men's substance, shall not be increased by the blessing of God" and "They who devour usury

2. From the decline of the sun to the equalling of the shadow.

3. From the equalling of the shadow to sunset.

4. From sunset to darkening of the night.

5. From the darkening of the night to dawn.

Prayers at the "Id"—a festival which will be described in the next chapter—are said between the rising of the sun and noon, and it is customary for a sermon to be preached after this service and before the Friday mid-day prayers.

The faithful are summoned to prayer by the *muazzim*, or "caller," who is specially appointed for the purpose at large mosques, or by the *mullah* or *maulvi* of the smaller or village *masjids*. The *azan*, or "call," is pronounced in a solemn resounding tone and is as follows :—

"God is great (four times), I testify that Muham-mad is the apostle of God (twice), Come to the prayer (twice), Come to the blessing (twice), God is great (twice). There is no god but God." In the morning are added the words "Prayer is better than sleep (twice)."

Public prayers are led by an *imam*, *mullah*, or one of the assembled worshippers and all prayers consist of a series of *rakaats*, or forms of prayer, which are repeated in a variety of devout positions.

Before saying prayers and taking food, the faithful are required by their scripture to wash their faces and hands and their arms up to the elbows; also to rub their heads and feet and to put on clean clothes.

thirty-sixth chapter entitled "Y.S." a portion of which runs :—" It shall be but one sound of the trumpet, and behold, they shall be all assembled before us. On this day no soul shall be unjustly treated in the least ; neither shall ye be rewarded but according to what ye shall have wrought. On this day the inhabitants of paradise shall be wholly taken up with joy : they and their wives shall rest in shady groves, leaning on magnificent couches. There they shall have fruit, and they shall obtain whatever they shall desire. Peace shall be the word spoken unto the righteous, by a merciful Lord : but he shall say unto the wicked : ' Be ye separated this day, O ye wicked, from the righteous Did I not command you, O sons of Adam, that ye should not worship Satan, because he was an open enemy unto you ? And did I not say : worship me, this is the right way ? ' "

The burial service is read by a *mullah* in a *mosque* or *masjid*, or in some open space, and it concludes by his saying, " It is the decree of God," to which the chief mourner replies, " I am pleased with the will of God," and then intimates that the people attending may depart.

The corpse is placed on its back in the grave the head to the north and twisted to the right, so that the face is towards Mecca.

The following words end the ceremony :—" We commit thee to earth in the name of God, and in the religion of the Prophet."

CHAPTER XVII.

MUSLIM FESTIVALS AND FASTS.

THE dates for festivals and fasts observed by Muslims are regulated by their calendar.

The Muslim era dates from the 16th July, 622 A.D., *i.e.*, the day after Muhammad's flight (*hijra*) from Mecca. The years are purely lunar and therefore get behind the solar calendar, making a complete cycle in about $32\frac{1}{2}$ years. This circumstance has to be remembered in India, for it happens occasionally that certain Hindu and Muslim festivals fall upon the same day and special arrangements have to be made to prevent the clashing of religious processions of the two different creeds. Another point to be remembered is that the date of a festival may be retarded for a day or so, owing to the new moon being obscured by clouds.

The names of the Muslim months and principal festivals are given on the next page.

The Muharram. The Muslim month of mourning is called Muharram, the first month of their year. New Year's Day with the Musalmans dawns as a day of grief and lamentation, for it is the prelude to the greatest tragedy in Islam. The fateful tenth of the month is the anniversary of the martyrdom of Husain, the son of Ali and grandson of the Prophet. On that day occurred the massacre at Kerbala.

Ali was the fourth Khalif of Islam ; on his death a general named Moaviah installed himself in his place, and when he died his son Yazeed was appointed successor. The people appealed to Imam Husain at Mecca to free them from the intolerable yoke of Yazeed, and he started with a party, consisting of his family and a few devoted followers, for Kufa. On the way he encamped at Kerbala near the banks of the Euphrates, and there he was surrounded. After a conference, fighting began and Husain with his party were all slaughtered.

In Shiah homes, in apartments called *Imambara* or *Husain Dalan*, ceremonies are performed in this connection ; these are on a large scale at Hyderabad, Bombay, Lucknow, Dacca, Murshidabad, Patna, Hooghly, and Calcutta, where the Shiahs predominate.

In Persia—the centre and stronghold of Shiaism—the event is commemorated with great pomp and solemnity in buildings called *Takya*.

The *imambara* is decorated profusely with flags and shawls, professional reciters discourse on the

imitation funeral cortege. The *Sunnis* then bring out a number of *tazias*, which are imitation shrines made of paper, pith, and tinsel on a framework of bamboo ; some are small and carried by one person, others are so large that they require a dozen or more men to carry them.

Price Collier, in his book "The West in the East," thus describes this part of the ceremony as performed at Lucknow :—" Various features of the tragic history of the death of Hassan and Husain are represented during the procession and at the interment ; and every now and again the procession halted, while an excited orator rehearsed some portion of the story. They marched, shouting the names of the martyrs, beating their breasts, throwing dust on their heads ; they are all bare-headed on this occasion, weeping and wailing. One group carried what looked like short flails and to the end of the cords were tied knife-blades ; these they whirled around their heads, bringing them down on their shoulders and backs, which were streaming with blood.

To see a group of these men stop and burst into groans, tears, and wild cries of grief ; to see their breasts bruised and in some cases the skin broken by the beating of their fists ; to see them covered with blood, dust, and sweat, their faces haggard, their eyes blazing with excitement ; to hear one of them recite part of the tale of woe, his eyes streaming with tears and his voice choked with emotion ; and the tale punctuated with wild cries

fasting, but has become a festival and a great day for fireworks; in the north of India lamps are lighted at graves and shrines and prayers are said on behalf of deceased ancestors.

Ramazan. The fast of Rāmāzān is strictly observed by all Muslims. During its thirty days, between dawn and sunset, they eat nothing, drink nothing, and smoke nothing. Owing to the months not following the seasons it happens that this month falls in the hot weather during many years in succession, and the privation then endured may be imagined when it is remembered that the temperature in the shade during the day-time in India is frequently above 100° Fahrenheit.

The fast must be especially trying to Muslim servants, who have to cook and serve the meals of their European employers.

Those who are sick or on a journey are especially excused from fasting and must afterwards make up the days so lost; but pregnant women, and those who are nursing or in their courses, and young children, are entirely exempt.

Id-ul-Fitr, or feast of breaking the fast, begins on the first day of Shāwūl and continues for two days. The new moon, however, must be seen on the last evening of Rāmāzān, and, if it is not, the fast has to be prolonged until a view is obtained. It is naturally looked forward to and celebrated with great rejoicing by the Muslims, who then make amends, as it were, for the mortification of the preceding thirty days. On the morning of

Mecca, and, in order to allow time for the journey to and fro, the preceding and following months were also kept free. During this period it was unlawful to wage war; the people laid aside their arms, blood feuds were stayed, and no matter how bitter the hatred, enemies observed a holy truce. The month of Rājāb was kept sacred in the same manner and was observed as a fast. When Muhammad commenced his preachings it was deemed desirable to continue the practice of the pilgrimage and to keep holy the three months of Dhul-qāda, Dhul-hija, and Muharram, but in lieu of Rājāb the month Rāmāzān or Rāmādān, which had formerly been a time for excessive drinking, was selected for fasting and because, as the sacred book itself records, it was the month in which the Qoran was sent down from heaven.

The Hajj, or *Hadj*, is the pilgrimage to the temple at Mecca which every Muslim, who has health and sufficient means, should perform at least once in his lifetime. Pilgrims have to be present at Mecca at the beginning of the month Dhul-hija; those from India proceed by sea to Jedda and at that place don their sacred clothes (*ihram*) which only consist of two small woollen clothes and a pair of sandals which expose the heel and instep; bare-headed and thus clad they walk to the holy city and during the pilgrimage must be most particular in their language and manners.

The temple at Mecca consists of several enclosures in the centre of which stands the *Kaaba*,

Friday is the day of the week established for special worship by Muslims; it was probably so set apart because the people had been accustomed to assemble then to discuss tribal and other matters. No special reason is given in the Qoran for its selection, but advice is given to leave merchandizing and sport on that day. Tradition says that it was sanctified because the Prophet made his first entry into Medina and God finished creation on Friday.

All festivals are observed by alms-giving and extra prayer at the *masjids* or at the *id-gah*.

They accuse the Shiahs of having corrupted the *Qoran* and of not following its precepts.

The Shiahs (a name derived from *Shihat* meaning 'followers'), or *Adliyah* (rightful society) as they call themselves, reject the *Sunnah* as having been compiled under the direction of the three *Khalifs* above mentioned, whom they regard as usurpers. They claim for the descendants of **Muhammad** hereditary right to the *Khalifate* and hold that only *Ali* and his line should have followed the Prophet as leader, or *Imam* of the faithful.

Ali was not only the Prophet's cousin but the husband of *Fatima*, the only surviving daughter of **Muhammad** by *Khadija*.

The Shiahs show great hatred for the three earlier *Khalifs* and maltreat their effigies on the occasion of a festival called *Ghadir*, so named from the place in Arabia where **Muhammad** is said to have declared *Ali* as his rightful successor.

Ali is venerated by them equally with **Muhammad**, and they add to the creed "and *Ali* is the *Wali* (agent or confidant) of God."

They further believe in what is called *Nur-i-Muhammad*, 'the light of **Muhammad**,' which is supposed to have passed to *Ali* and then to the "twelve *Imams*" (*Imambara*). The last of these, who disappeared in 873 A.D., is believed to be hidden and is expected to appear again as *Mehdi* (his surname). Several **Musalmans** have indeed already given themselves out as this personage, and some have secured a number of followers.

absolute unity of God and declare that others have perverted this faith. At one time they became powerful in Arabia and, obtaining possession of Mecca and Medina, destroyed some of the relics which were venerated there.

The Sufis (so named from *Suf*, i.e., wool, as the members of this sect wore woollen garments), profess to follow the teachings of the Qoran ; their doctrines are indeed a form of mysticism which may be likened to the Hindu Vedanta philosophy, although said by them to be based on the Qoran.

They are fatalists, and believe that human beings will pass through the four stages *Sharīat* (according to rule), *Tarīqat* (following the right path), *Haqīqat* (realization of the truth), and *Mārīfat* (knowledge of the Divinity), and that they will finally obtain union with God ; religions have no significance and there is no real difference between right and wrong ; God rules everything and man is irresponsible for his actions.

They are mostly to be found in Persia and are not numerous in India. The ascetic of the Sufis is known as a *darvesh* in Turkey, Egypt, Arabia, and Persia, and in India he is classed among *fakirs*.

The Babis are a sect started in Persia during the early part of the nineteenth century by a young enthusiast named Ali, of Shiraz. He called himself the *Bab*, or 'Door,' through which God can alone be approached ; he recognized Moses, Jesus, and Muhammad as the principal other Babs, declaring

Saints and Superstitions.

In addition to angels and devils the Qoran teaches Muslims to believe in the existence of *genii* or *jins*; these are something more than spirits, for they propagate their species, eat, drink, and die like human beings; some are good and others evil; some are invisible and others are beings such as *peri* (fairies) and *div* (giants). They apparently have minds capable of receiving impressions, for Muhammad was sent for their conversion as well as for that of man.

At many places in the Punjab are tombs said to contain the remains of *nau-gajas* (nine-yarders), or giants, who came from Arabia in days gone by. On a large mound at Harappa in the Montgomery district there is one of these tombs which is about twenty-seven feet in length. The legend regarding it is that a giant of that height, named "Nur Shah," came into the district laying waste the countryside; the people of Harappa, however, met him with bows and arrows and attacked him so severely that he fell on the mound mortally wounded; he was buried where he fell, for the corpse was too large and heavy to remove. In proof of this story the residents point to the grave and also to certain large and peculiar stones at the foot of the mound. One of these is a black stone, about the size and shape of a millstone without a hole, which weighs over a hundredweight and is said to have formed the signet of his ring. Two others are of a curious yellow colour and of remarkable shape, being

saint, and to collect a number of *murids* or clients ; sometimes these assemblies assume large proportions, and after a time several thousand persons will attend at the annual gatherings, when each makes a cash or other offering to the custodian of the grave. As time goes on a portion of the income is spent on the construction of a masonry edifice or shrine, and a regular Fair is instituted.

A *Pir*, or religious chief man, is generally a descendant of some saint or holy person, and he is the *sajada-nashin* (occupier of the post) of the *khangah* or *makbarra* (shrine or tomb) ; one without heirs will appoint a successor. He sends out servants (*Pir ke Khalifa*) to collect offerings in the shape of animals, cash, and other things from his *murids* (followers) who also present gifts when visiting the shrine. Wealthy persons sometimes give land as their donations and a Musalman ruler will make a grant of land or revenue in his favour and the British Government has continued the usage in special instances, provided the buildings are maintained in proper order and the custodian continues to be of good character.

Some of the shrines are very celebrated, and many of the Pirs have an enormous number of *murids*.

In the Punjab may be mentioned the *makbarra* of Data Ganj Baksh Sahib at Lahore, the *khangah* of Baba Farid at Pakpattan, of Bahawal Haq at Multan, and of Sakhi Sarwar in the Dera Ghazi Khan district.

Ganj, or 'Sugar-Store,' because anything which he put into his mouth is said to have turned into sugar. There is also a shrine to him in Ajudhan where he died in 690 H. This date is derived by Muslims from the word *makhdom* ($m=40$, $kh=600$, $d=4$, $o=6$, $m=40$). Before dying he gave out that whoever should pass through his shrine at Pakpattan on the anniversary of his death would be assured a place in paradise. During the night of the festival held annually in his honour between 50,000 and 100,000 pilgrims rush with enthusiasm to the small building which is said to contain his remains. The entrance door of the shrine is of silver and is known as the *Bihisht Darwaza* or 'Gate of Paradise.' The pilgrims consist of both Muslims and Hindus and formerly women were admitted.

It is remarkable that Hindus should so often unite with Musalmans in honouring the spirits of Muslim saints, but the fact shows how intensely the Hindu respects the souls of the departed. At Karnal in the Eastern Punjab there is a strange practice. Tradition says that a Brahman girl was abducted by a certain Raja; a saint named Asthan Sayad Mahmud led a large force of Musalmans against the tyrant and the maiden was recovered, but not before some five hundred of the rescuing warriors had lost their lives. They were honoured as *shahids* (martyrs) by the erection of small tombs at the spots where they succumbed, and every Thursday evening *fakirs* and others light little lamps at these shrines, perform certain

The Kalandar died at Budha Khera and there was a good deal of trouble about burying him. He was entombed first at Karnal; but the Panipat people claimed his body and opened the grave, upon which he sat up and looked at them until they felt ashamed. Then they took away some bricks from the grave for the foundation of a shrine; but when they opened the box at Panipat, they found his body in it. So now he has a tomb at Panipat as well as at Karnal, and not to be outdone the people at Budha Khera erected a third shrine over the wall on which he used to ride. He died in 724 Hijra.

It is not an unheard-of matter for Muslims in a Hindu village to worship the Hindu local god, and a Musalman mother, who has lost her first-born, will sometimes relapse into idolatry and make offerings to propitiate the goddess Sitala on the chance of preserving her only son from smallpox.

At Kallar Kahar in the Salt Range is a shallow lake, the water of which is salt, probably owing to the passage of springs through a seam of salt. The people of the locality, however, explain that it used to be fresh until some five hundred years ago Baba Farid of Pakpattan came that way, unknown to the villagers, and asked for a drink of water; for a joke one of the women, who were drawing water, said, "How can you drink water when it is salt?" After quenching his thirst the holy man said, "Yes, it is verily salt," and when the women next went to fetch water they found it had become salt, and so it has remained.

incomplete or by weaving in a few threads of a different colour at some point.

Musalman yokels mostly wear talismans (*tawiz*), which usually take the form of a small silver ornament or locket worn suspended from the neck or tied to the upper part of the arm ; inside these are folded pieces of paper bearing extracts from the Qoran. Texts from the holy book are also inscribed upon pieces of wood and hung on string across the entrance of houses or cattle-pens during epidemics among man or beast ; these charms are also suspended from the necks of valuable animals to preserve them from misfortune.

Bactria, one of their priests, named Zertusht (Zoroaster), reformed their religion on the lines described above; and he composed songs, which formed the basis of the ancient Persian scriptures known as the *Zend-Avesta*. Unfortunately only a few of the books now remain, owing originally to the ravages of the forces under Alexander the Great, and later to action by the Muslims.

The priests of this ancient religion were the *Magi*, or 'Wise men of the East,' so often referred to in the Bible, and they were renowned as astrologers, magicians, and interpreters of dreams.

In the beginning of the eighth century A.D. a number of the Zoroastrians (or Parsees, as they are now termed, from Pars or Fars, the name of Persia) left Persia owing to persecution and settled at Sanjan, about sixty miles north of Bombay; they brought with them their scriptures and the sacred fire, re-established their religion in India, and afterwards spread all over the country, maintaining Bombay as their headquarters.

What remains of the *Zend-Avesta* may be divided into two portions, the *Avesta* and the *Khorda* (little) *Avesta*. The former contains the *Vandidad*, a code of religious tales and legends; the *Visparad*, a collection of sacrificial rules; the *Yasna*, a composition of litanies and old hymns. The other portion consists of a number of short prayers, which are recited both by priests and laymen at special times; they are:—the five *Gah*,

The modern Parsees, however, maintain that, according to the original teaching of Zoroaster, prayer to spirits other than the Supreme God is not correct, and their creed may be summarized as follows :—

To know God as the one Supreme Being.

To recognize Zoroaster as his inspired prophet.

To believe the religion of the Avesta, as brought by him from God, as entirely true.

To perform good deeds and trust in the goodness of God.

To be moral in thought, word, and deed.

To shun evil and wickedness.

To pray five times a day.

To believe in divine judgment on the fourth day after death.

To hope for heaven and fear hell.

To believe in a general resurrection.

To turn towards some luminous object while worshipping God.

Ahura Mazda (Ormuzd) is the creator of all things ; he has done what he willed and shall do what he wills ; he alone can save.

The priests consist of the *Dasturs* or high priests, the *Mobeds* or middle order, and the *Herbads* or lower order ; they are hereditary but their sons may become laymen. *Dasturs* are the authorities on all religious matters, and they impose penalties and decide questions relating to doctrine. There

the family for forty days. On the seventh day an astrologer-priest is called in, and he announces a number of auspicious names from which the parents make a selection.

At the age of six years and three months the child is received into the Zoroastrian religion by a rite of initiation, which consists of washing with *nirang* and investiture with the *kusti*, or sacred cord, and with the *sudra*, or sacred shirt.

The *kusti* is a thin woollen cord of 72 threads (to represent the 72 *has*, or chapters, of the Yasna) ; it has two small tails at each end to denote the four seasons and three knots on each tail for the twelve months of the year. The *sudra* is made of cotton cloth, gauze, or net. Both boys and girls are invested with these articles, and before initiation they wear a *jubbha* or silk frock. A priest ties a cord round the waist of the child, upon whom he pronounces a blessing and then throws sliced fruit, seeds, perfumes, and spices over its head. If a child dies before initiation it is considered as returned to Ahura Mazda, pure as upon entry into the world ; for children are not regarded as accountable for their actions until within their seventh year. It is the *kusti* to which Moore alludes in his " Lalla Rookh," when he makes Hafiz thus declare himself a fire-worshipper :—

" Hold ! hold ! thy words are death,
The stranger cried, as wide he flung
His mantle back, and show'd beneath
The Gebi belt that round him hung."

whom they escort and hand over to the bridegroom. Eight days later a wedding feast of vegetables and wine is provided by the newly married pair and toasts are then proposed.

When a Parsee is dying, a priest attends and reads portions of the Avesta, consisting of consoling texts and prayers for forgiveness ; he also administers the sacred cup of Homa. Directly death occurs the body is taken to the ground-floor where it is laid on the floor, washed, dressed in white, perfumed, and placed on an iron trestle. The rite of *sag-did* (dog-gaze) is performed before the removal of the corpse ; this consists of bringing a dog to look at the body ; some say that this practice is for ascertaining the state of the departed soul by the action of the animal ; others that its view will expedite the translation of the soul to heaven. The priest offers prayers for the repose of the soul, and male friends call, make obeisance at the door and express their regrets.

A corpse is regarded as unclean, so everything which it touches must be destroyed or purified, and the bier is carried by four pall-bearers, who in Bombay belong to a class of Parsees called *Nessus* (unclean) *salar*. The funeral procession is headed by priests and proceeds to the *Dokhma* (Tower of Silence) where, after prayer, the body is exposed on an iron grating to be devoured by vultures and birds of prey ; the bones are afterwards allowed to crumble away. Parsees do not inter or burn their dead, for it is considered that the earth and fire would be contaminated thereby.

- | | |
|-----------|---------------|
| 7. Meher. | 10. Deh. |
| 8. Aban. | 11. Bahman. |
| 9. Adar. | 12. Asfandar. |

The days of the month are named after celestial and other beings, but the fact that the 1st Ormazd, the 8th Dep-Adar, the 15th Dep-Meher, and the 23rd Dep-Din are sacred to Ormazd, affords evidence of a Sunday and of an older division into weeks.

About the beginning of the eighteenth century it was discovered that the date of the calendar then used in India differed from that in use by their brethren in Persia, and the discussion, which thereupon arose as to which was correct, led to the formation of two sects among the Parsees. Those who adopted the newly imported date of Persia call themselves the *Kadimi* (ancient), or *Churigarian*, and begin their year a month earlier; those who continued the Indian date are known as the *Rasami* (customary), or *Shahanshahi* (of the King of Kings), and are the more numerous. In respect to all other matters the two parties are in agreement.

A special feature of the Parsee calendar is the importance placed upon special days for particular acts; thus the first day of a month is auspicious for entering a new house and others are best for setting out upon a journey or for starting a new business and so on.

Their day is divided into watches (*gah*), four in winter and five in summer; each *gah* has a heavenly watcher and its own special prayers.

Amardad-sal, held on the following day, is in honour of Amardad, the angel of immortality.

Ava Ardu Sur Jasan is the festival of Ava, the angel presiding over the sea. Parsees go to the seashore or a river-bank, chant prayers, and offer flowers, sugar, and cocoanuts—customs which they have borrowed from the Hindus. In Bombay a fair is held on the Esplanade on this day.

In midwinter (*Media Spamor*) there is a feast lasting for six days in commemoration of the six days of Creation, and in the Spring occurs a festival in honour of agriculture.

Mithra, the angel directing the course of the sun, is honoured on the 16th day of Meher, when there is also a festival to celebrate truth and friendship.

On the 10th day of Aban, Farvardin, the guardian angel of souls of the departed, is respected, and this day is specially devoted to ceremonies of the dead ; people attend at the Towers of Silence where prayers are offered.

The last ten days of the year should be spent in deeds of charity and thanksgiving to Ahura Mazda.

These are the principal festivals of these remarkable people, and nowadays they are regarded much in the same manner as are Saints' Days by Christians.

for; yet others carried disease with them to their homes, where, maybe, thousands died in consequence; the return of the pilgrim streams was, indeed, the signal for the spread of epidemics throughout the country.

Steps have long since been taken by the British Government to mitigate these horrors, and with a great measure of success. It is, however, exceedingly difficult to protect the enormous masses of pilgrims in India from disease, to help them against themselves; it is by no means only the want of education which causes this lethargy, for even those who are educated seem willing to undergo risk of infection on sacred occasions by crowding into places which rapidly become insanitary and by drinking and bathing in the polluted water of holy tanks and streams.

It may prove of interest to mention briefly certain measures which are useful in dealing with a large religious *mela*.

In the first place a set of standing orders should be carefully prepared in eight parts under the following heads:—

(1) General Instructions, (2) Fair Establishment, (3) Collection of Fees, (4) Inquiry Offices and Block Officers, (5) Medical Arrangements, (6) Drinking Water-supply, (7) Conservancy, (8) Police Arrangements.

A copy of the standing order relating to his particular department should be supplied to every responsible official employed at the fair, and a set of

Sealing-wax, cloth, candles, and matches for sealing padlocks at the Fair office.

Pens, ink, and paper for the various offices.

Coarse grass for the thatches of the hospital huts and for placing on the steps of ghats to prevent slipping.

600 *dols*, for drawing water at the wells and 300 iron pails with ropes.

150 hurricane lanterns.

100 lamps on posts.

30 Kitson lights (on hire).

120 shuldaris for toll-posts and camp offices., etc.

25 cases of kerosine oil.

Flags. 76 white with red circle, on poles, for drinking wells.

10 white with red hand, on poles, for inquiry offices.

30 large red, on poles, for latrines.

120 small red, on bamboos, for latrines.

50 small white, for refuse trenches.

110 sacks containing 165 maunds of quicklime or disinfecting wells and other places.

1,800 *gharas* for offices and camps.

600 screens of *chatai* or *sirki* for use at latrines, each 18ft. x 4ft. with three bamboo supports.

500 baskets and brooms for sweepers.

Ropes, bamboos, and iron pegs for the *ghats*.

Wooden frames with wheels for drawing water at the wells

500 small brass bowls for use at drinking wells.

500 earthenware pots for marking camps, etc.

watchmen), 100 *patwaris* (village accountants), 100 *lambardars* (headmen), with a large number of clerks, members of local bodies, and several officers are required, exclusive of the police and medical establishments.

Each officer in charge of the various departments—such as conservancy, water-supply, and so on—receives his allotted staff from the Fair manager as it arrives and sets to work in accordance with his standing order. Every one knows what his duty is, and it remains for the supervising officers merely to see that the orders are obeyed.

(3) *Collection of Fees.*—Fees may be arranged for collection at the following rates :—

	Rs.	A.	Rs.	A.
1. Each pilgrim (including children)	0	1		
2. Each shop from	1	0	to	5 0
Hawkers „	0	8	to	1 0
Petty shops having a frontage of less than 6 feet, if the owners are poor or doing a small business from	0	4	to	0 8
3. Each draft or riding animal and each goat, sheep, buffalo, or cow	0	1		
4. Each vehicle	0	4		
5. Each vehicle plying for hire in the Fair area	2	0		
6. Admission tickets to the town per person (where the fair is outside)	3	0		

decide it ; if a pilgrim wishes to know the time of a train he must be informed ; when trespassers on the roads are found he must remove them.

(5) *Medical Arrangements.*—These consist of fully equipped general, police, and isolation hospitals and an ambulance detachment. A number of vaccinators are attached to the blocks for first-aid and other duties, a special staff is on duty at the railway station and at toll-posts for detection of disease among incoming pilgrims. Special duties are assigned to the medical establishment during bathing ceremonies and for inspection of food in the bazar, of the drinking water and sanitation generally.

(6) *Drinking Water-supply.*—Where drinking water has to be obtained from wells, elaborate arrangements have to be made to protect it. Those wells which are unfit for use must be effectually closed ; special persons are appointed to draw the water and no unauthorized vessel must be let into a well. Large galvanized iron cisterns, provided with taps and protected by thatch, are useful at the much frequented wells. Every well must be disinfected before the fair commences.

(7) *Conservancy.*—The most suitable method is the trench and screen system. Gangs of labourers should be continually employed to dig the trenches one foot deep, one foot wide, and one foot apart. These are gradually covered with loose earth as they are used. In case of heavy rain filling the trenches the earth must be put in as soon as possible.

another attempt to enter. They soon get tired of doing so and gradually become content to sit down quietly at a distance in rows, when they can be arranged in small parties and each sent through in single file. Directly there is a sufficient number round a booking office inside the station yard, a signal is given and the nearest passage is closed by one or two constables standing inside the entrance to the passage.

Parties of rural notables should be told off to assist the pilgrims in getting their tickets and to see that they are not swindled.

Women and children, cripples and old men should be escorted through the passage after selection from the waiting crowd.

It is important that a large number of pens should be used for each train and that each pen should only have in it a number small enough for easy control. The pens should be opened one at a time when a train has to be loaded, and then again it is the weak who require assistance and protection.

A gateway or any kind of opening in a straight wall, when unprovided with a projecting passage, is a trap towards which the crowd concentrates and where crushing cannot fail to occur.

Palings of wooden railway sleepers, stuck vertically with two feet of their ends in the ground make very effectual barriers and when successive rows are placed at a slant *en échelon* are most useful for dividing up a crowd advancing, say, on the dangerous part of a tank.

- AL QADR.—The name of the night on which the *Qoran* came down from heaven, 182.
- AMARDAD-SAL.—A Parsee festival, 230.
- AMAR DAS.—The 3rd Sikh Guru, 165.
- AMAS.—Moonless period of a month.
- AMAVASYA.—The conjunction of the sun and moon (or other celestial bodies), the ides of the month, always reckoned the 30th of the lunar month, 98.
- AMINA.—Mother of Muhammad, 175.
- AMMAN.—A Hindu godling.
- ANANTA.—Eternity ; symbolized in the form of a snake swallowing its own tail, 62.
- ANAR SINGH.—A godling in Kangra.
- ANLAMAM ISLANDS.—In the Bay of Bengal, 2.
- ANGADA.—The 2nd Sikh Guru, 165.
- ANGREZI.—English.
- ANKAS.—Hook for guiding an elephant.
- ANNA PRASANA.—Ceremony of feeding an infant with rice, 33.
- APSARAS.—Naiads ; *ap*, water : and *sara*, froth, 91.
- ARANYA.—Woods.
- ARANYAKAS.—Treatises for forest recluses, 15.
- ARJAN.—The 5th Sikh Guru, 165.
- ARYAN GODS.—Similarity between — and those of the Greeks and Romans, 10.
- ARYANS.—Their Asiatic home, 2, 9.
- ARYA SAMAJ.—A modern Hindu sect, 133.
- ARYA VARTA.—Ancient name of part of India, 3.
- ASAVATHYA.—One of the five sacred fires, 37.
- ASHURA.—Special.
- ASOKA.—An Emperor of ancient India, 5.
- ASRAMA.—A stage.
- ASTHAN SAYAD MAHMUD.—A Muslim saint of Karnal, 214.
- ASVINAS.—Morning streaks of light, 11.
- ATASH-ADARANS.—Fire-temples of the Parsees, 223.
- ATASH-BAHRAMS.—Fire-temples of the Parsees, 223.
- ATHEISM.—Disbelief in the existence of God.
- AVA ARDU SUR JASAN.—A Parsee festival, 230.
- AVATARS.—Incarnations, 23.
- AYESHA.—Daughter of Abu Bekr and second wife of Muhammad, 177.
- AZAN.—Muslim call to prayer, 190.

BUNIA.—A grain merchant.

BURKAH.—A covering or veil for pardah women, 187.

BUZHAN.—A Tibetan strolling friar, 153.

CALENDAR—

Hindu, 78.

Muslim, 194.

Parsee, 227.

CAMPS.—At fairs, 237.

CASTE.—Among the Hindus, 28.

CAULA.—Ceremony of tonsure, 33.

CEYLON.—Invaded by Rama with an army of monkeys, 43.

CHAKRA.—A disc or quoit, 61.

CHAMPA.—(*Michelia Champaca*). A flower with which the Hindu Cupid decorates his arrow, 107.

CHANDANA.—White clay used in making caste-marks, etc., 124.

CHANDI.—Silver.

CHANDRA.—The moon, 103.

CHAULAM.—Ceremony of piercing the ears, 51.

CHEATING.—Forbidden in the Qoran, 189.

CHINH.—Emblem.

CHINVAD.—Bridge leading to paradise, 221.

CHIRAGH.—A small earthenware saucer in which oil and wick are burnt as a lamp.

CHONK.—A sacred shell, 62.

CHOTI.—Tuft of hair on the top of a Hindu's head, 34.

CHRISTIANS, 205.

CHURIGARIAN.—A sect of Parsees, 228.

COW.—Sacred to the Hindus and Parsees, 72, 219, 221.

CREATION.—Zoroastrian theory, 229.

CRESCENT.—A symbol, 76.

CUDA KARMAN.—Tonsure ceremony, 33.

DAKSHINA.—One of the five sacred fires, 37.

DALADR.—Thrifless, poor.

DALAI LAMA.—High Priest of the Tibetans, 154.

DARBAR SAHIB.—A name given by the Sikhs to their Bible, 173.

DARSANAS.—'Reflections of wisdom,' being commentaries on the Veda, 18.

DASMI.—Tenth.

DASTUR.—Parsee High Priest, 222.

DATA GANJ BAKSH SAHIB.—A Muslim shrine at Lahore, 212.

DEISM.—Belief in one God, but not in revelation.

FAIRS—

- Conservancy, 238.
- Entraining of pilgrims at — , 239.
- Establishment required, 235.
- Fees at — , 236.
- Horrors of — in former days, 231.
- Management of — , 231.
- Medical arrangements, 238.
- Police at — , 239.
- Preliminary steps, 232.
- Steps taken by British Government to mitigate suffering, 232
- Water-supply, 238.

FAKIR.—A Muslim ascetic, 208.

FARS.—Persia, 220.

FARVARDIN.—A Parsee guardian angel, 230.

FARZ.—Necessary.

FATIMA.—The daughter of Muhammad and Khadija, 206.

FESTIVALS—

Hindu, 160.

Muslim, 194.

Parsee, 229.

FIRE.—Parsee's symbol of God, 221.

FIRES.—The five sacred fires of the Brahmans are Ahavaniya, Asavathya, Dakshina, Garhapatya, Sabhya, 37.

FIVE KS.—The five signs of initiation into Sikhism, 167

FOOD.—Kinds of — forbidden to Muslims, 191.

FRENCH.—In India, 6.

FRIDAY.—The special day for Muslim prayers, 204.

GABRIEL.—The Angel — and Muhammad, 177, 182.

GAH.—A Parsee prayer-book, a watch of the day, 220, 228.

GAHAMBAR.—Days of rest during the Creation, 229.

GANDARVA.—A class of genii, also choristers of Indra's heaven, 75.

GANESHA.—A Hindu god, 65.

GANGA.—In Hindu mythology the personified goddess of the Ganges, 72.

GANGES.—The great river sacred to the Hindus, 72.

GAO-MUKHI.—The 'Cow-mouth,' a chasm in a glacier in the Himalayas, whence the sacred Ganges bursts forth into the world, 72.

GARBHA-DHANA.—A ceremony at conception, 33.

GARHAPATYA.—One of the five sacred fires, 37.

- HARAPPA.—A village in the Montgomery district, 210.
- HAREMS, 186.
- HAR GOVIND.—One of the ten Sikh Gurus, 165.
- HAR KRISHAN.—One of the ten Sikh Gurus, 165.
- HAR RAI.—One of the ten Sikh Gurus, 165.
- HARDWAR.—A sacred place on the Ganges, 110.
- HASSAN.—One of the sons of Ali, 180.
- HASTA.—Hand.
- HAUBAL.—A learned Muslim doctor, 207.
- HAZURIS.—A sect of Sikhs, 170.
- HELL.—Of the Muslims, 184. Of the Parsees, 221.
- HERBAD.—The lower order of Parsee priests, 222.
- HIJRA.—The Muslim era, literally 'flight,' 178, 194.
- HINAYANA.—A branch of Buddhist scripture, literally 'little vehicle,' 146.
- HINDUISM, 13 to 140.
- HIRANYA KASHYAPU.—A demon-king, 24.
- HOLAKA.—A demoness, literally 'half-ripe corn,' 85.
- HOLI.—The Hindu Saturnalia, 85.
- HOM.—A Parsee angel, 221.
- HOMA.—Sacred liquor of the Parsees, 219.
- HUSAIN.—One of the sons of Ali, 180.
- HUSAIN DALAN.—A Shiah ceremonial apartment, 196.
- IBRAHIM.—Abraham, 175.
- ID.—A Muslim festival, 201.
- ID-GAH.—Open building where the Id is celebrated, 201.
- ID-UL-FITR.—Feast of breaking the fast, 200.
- ID-UL-QURBAN.—Feast of sacrifice, 201.
- ID-UL-ZUHA.—Feast of daylight, 201.
- IHRAM.—Sacred clothes, 202.
- IMAM.—A Muslim leader, 190, 206.
- IMAMBARA.—A Shiah ceremonial apartment, 196.
- IMAN.—Faith, 183.
- INDRA.—God of rain and of thunder, his heaven is Swarga, 10, 2.
- INDUS.—Aryans on the banks of the —, 9.
- ISA.—Jesus, 184.
- ISLAM.—Saints, sects, and superstitions, 174.
- JAE.—Victory, 102.
- JAGGANATH.—Lord of the World, 61.
- JAIDEV.—163.
- JANNAT.—Muslim paradise, 184.

- KHALSA DIWAN.—A Sikh council or committee, 171.
- KHANDA.—A two-edged knife or dagger, 167.
- KHANGA.—A comb, 167.
- KHANGAH.—Muslim shrine or tomb, 212.
- KHASIAS.—A tribe in Eastern India, 2.
- KHAUJAN.—(*Motacella alba*) Wagtail, 101.
- KHERA.—The foundation shrine of a village, 75.
- KHORDA AVESTA.—The 'Little Scripture' of the Parsees, 220.
- KHORDAD SAL.—A Parsee festival, 229.
- KHUDA.—The general name for God, 59.
- KHUTBA.—A sermon delivered after divine service every Friday, and at the *Id*, in which the preacher blesses Muhammad, his successors, and the reigning sovereign, 190.
- KHWAJA MOOEN-UD-DIN, CHISTI.—A celebrated Muslim saint, 213.
- KHWAJR KHIZR.—The god of water, 71.
- KOLS.—A tribe in Northern Bengal, 2.
- KONDHS.—A tribe in Orissa, 2.
- KOLARIANS.—Primitive tribes, 2.
- KORKUS.—A tribe in Central India, 2.
- KOS MINAR.—Milestones, 215.
- KRISHNA.—A popular Hindu deity, 23.
- KRITA YUGA.—The 'Golden Age' or that of 'Truth,' 78.
- KSHATRIYA.—Military caste, 29.
- KUDUMI.—Tamil for top-knot, 34.
- KULU.—Gods of —, 120.
- KUMBH.—Aquarius, or the 'water-bearer,' is the eleventh sign in the zodiac. When Vrispati (Jupiter) is in the Kumbh Rashi (sign) and Suraj (the Sun) enters the Mesh (Aries) Rashi, the period commencing from 1 hour 12 minutes before and ending 1 hour 12 minutes after that event is called the *Kumbh* time for the fair of that name at Hardwar. The Kumbh at Allahabad is similarly calculated from when Jupiter is in Aries and the Sun enters the Makara (Capricorn) Rashi. There is also a *Kumbh mela* on the River Godaveri, 111.
- KUNKUMA.—A scarlet powder used at Hindu festivals and on other occasions, 75.
- KURMA.—Tortoise, 23.
- KURUKSHETRA.—The field of Kuru, to the north of Delhi, 3, 81.

- MEDICAL ARRANGEMENTS.**—At fairs, 238.
- MEDINA.**—In Arabia, 178.
- MEHDL.**—The last Imam, 206.
- MELA.**—A fair.
- MIAN HAJI.**—Makbarra at Bombay, 215.
- MIMANSA.**—A disquisition on the Veda by Jaimini, 119.
- MITHRA.**—God of heavenly light, a Parsee angel, 219, 230.
- MITHRAS.**—The sun, 82.
- MOAVIAH.**—A Muslim general, 196.
- MOBED.**—Middle order of Parsee priests, 222.
- MOKSHA.**—Liberation of the soul from the bonds of action, 17, 159.
- MONEY-LENDING.**—Forbidden in the Qoran, 188.
- MONOTHEISM.**—Belief in one God.
- MONSOON.**—Means 'season' from *mausam*.
- MONTHS.**—Hindu, 80; Muslim, 195; Parsee, 227.
- MOSES.**—(Musa.) A prophet of the Muslims, 184.
- MUAZZIM.**—Caller to Muslim prayers, 190.
- MUHAMMAD.**—(Praised one.) Founder and prophet of Islam, 174.
- MUHARRAM.**—A Muslim month and festival, 196, 201.
- MUKHI.**—Mouth.
- MULLAH.**—Muslim priest.
- MUMTAZ MAHAL.**—Wife of the Emperor Shah Jahan, 193.
- MURIDS.**—Followers or disciples.
- MUSLIM.**—Creed, 175; Death ceremonies, 191; Era, 194; Fasts, 194; Festivals, 194.
Invasions, 5; Months, 195; New Year's Day, 196; Prayer, 189.
- NAGAS.**—Beings of a form half-human, half-snake, dwelling in Patala, the nether world, 93.
- NAIRS.**—A tribe in Madras, 2.
- NAKSHATRA.**—Asterism, 79.
- NAMA KARANA.**—Naming ceremony, 33.
- NAMAZ.**—Muslim prayer, 175.
- NANAḲ.**—The first Sikh Guru and founder of the Sikh religion, 164.
- NARIYAL.**—A cocoanut, 97.
- NAT.**—A nature spirit, 151.
- NATHDWARA.**—A holy place in Rajputana, 111.
- NAU-GAJA.**—A giant, literally 'nine yarder,' 210.

- PANTHEISM.—Belief that the universe, taken as a whole, is God.
- PANTHEON.—Collective body of divinities worshipped by people.
- PARADISE.—Muslim, 184; Parsee, 221.
- PARASU RAMA.—An incarnation of Vishnu, 23.
- PARDAH.—A system under which women are kept in seclusion, literally 'screen,' 39, 186.
- PAROHIT.—Family priest, 38.
- PARS.—Persia, 220.
- PARSEEŞ.—A race from Persia, 5; Council of—, 223: Creed of —, 222.
- Customs of—, Sacred fire, 223. Sacred liquor. Birth, marriage and death ceremonies of—, 225.
- PARVAN.—A volume or book, 45.
- PASALA.—A Jain monastery, 158.
- PASH.—A cord for strangling sinners, 67.
- PATETI.—The Parsee 'New Year's Day,' 229.
- PERI.—Fairies, 210.
- PESH IMAM.—Leader of devotion in a Sunni mosque, 207.
- PHALA.—Fruit, 87.
- PHALGU.—Fructifying quality, a river in the United Provinces, 99.
- PHULA.—Flower, 87.
- PIPAL.—(*Ficus religiosa*.) A sacred tree of the fig family, 91, 143.
- PIR.—A Muslim religious leader, 212.
- PITAKA.—Baskets, 146.
- PITRIS.—Deceased ancestors, 12, 90.
- PITRI-PATI.—Lord of the ancestors, 67.
- POLYANDRY.—Possession of more than one husband at a time.
- POLYGAMY.—Possession of more than one wife at a time.
- POLYTHEISM.—Belief in the plurality of gods.
- PONGAL.—A Tamil word meaning 'boiling,' a festival in Southern India, 82.
- PORTUGUESE.—In India, 6.
- PRAHLAD.—Son of a demon-king, 24.
- PRARTHANA.—Prayer, 132.
- PRAYAGA.—A conjunction of rivers, 81.
- PRAYAS-CHIT.—Rules of penance, 32.
- PRAYER.—Enjoined by the Qoran, 189.
- PRE-ARYAN TRIBES.—Beliefs of —, 7.
- PRITHVI.—The earth, a goddess, 11, 68.
- PUJA.—Prayers or worship, 97.

ROZA.—Fast, 175.

RUDRA.—A semi-divine being mentioned in the Rig Veda, 22, 123.

SABHA.—Society.

SABHYA.—One of the five sacred fires, 37.

SADH OR SIDH.—A saint or holy man.

SADHU.—A Hindu religious mendicant or ascetic, literally pious, virtuous, 112.

SADHVI.—A chaste woman, a female ascetic.

SAGAR.—The ocean.

SAG-DID.—Dog-gaze ceremony at Parsee obsequies, 226.

SAGRI.—Parsee fire temple, 227.

SAINTS OF ISLAM, 210.

SAIVA.—A worshipper of Siva.

SAJADA NASHIN.—Occupier of a post, 212.

SAKA.—A Hindu era, 79.

SAKHI SARWAR.—A place in the Dera Ghazi Khan district, 212.

SAKTAS.—A Hindu ascetic sect, 26, 60.

SAKTI.—Female energy, 26.

SALAGRAM.—A black stone bearing fossil impression of an ammonite, 54, 96.

SALT RANGE.—Shrine in the —, 216. Salt lake in the —, 217.

SAMADH.—Tomb of a jogi.

SAMAJ.—A Hindu society, 131

SAMAVARTANA.—Ceremony on completion of a Brahman's studies, 34.

SAMVAT.—A Hindu era, 79.

SANATANA DHARMA.—A Hindu society, 134.

SANI.—Saturn, 81.

SANIAHET.—Secret concentration, 113.

SANJAN.—The place where the Parsees first settled in India, 220.

SANĀYA.—A philosophical treatise by Kapila, 18.

SANNYAS.—Abandonment of all worldly affections.

SANNYASIS.—A class of ascetic, 34, 83.

SANSKARA.—A purificatory rite, 33.

SANTHALS.—A tribe in Northern Bengal, 2.

SAPHAR.—A Muslim month, 195.

SAPTIMI.—Seventh.

SARASVATI.—The goddess —, daughter and wife of Brahmā, 60, 77.

Settlement of the Aryans on the banks of the River —, north of Delhi, 3, 13.

- SPENTA ARMATI.—A Parsee angel, 221.
 SPIRITS.—Evil — of the mountains, 8.
 SRADDHA.—Ceremony in honour of deceased ancestors, 58, 67.
 SRAVAKA.—A Jain layman, 158.
 SRAVSHA.—A Parsee angel, 221.
 SRUTI.—Inspired (applied to Hindu scriptures), 14, 15.
 SUDI.—Bright half of the moon.
 SUDRA.—A garment used by Parsees at a certain ceremony,
 224.
 SUDRAS.—Aboriginals or servile castes, 12, 20.
 SUFIS.—A Muslim sect, 208.
 SUKRA.—Venns, 81.
 SUNNAH.—Tradition, 205.
 SUNNAT.—Circumcision.
 SUNNIS.—A Muslim sect, 198, 205.
 SUPERSTITIONS OF ISLAM.—210.
 SURA.—A chapter, 174.
 SURAT.—Town north of Bombay, 5.
 SURYA.—The sun, 11, 83.
 SUTRA.—See 'Shastra.'
 SUTTEE.—A widow who burns herself with her deceased
 husband's corpse, 52, 58.
 SUVAR.—Heaven, 36.
 SVETAMBARA.—A sect of Jains, literally 'clothed in white,' 157.
 SWASTICA.—A Hindu symbol, 76.
- TAIB.—Declaration, 175.
 TAJ MAHAL.—The—shrine — at Agra, 193.
 TAKHAT.—Throne.
 TAKYA.—A Shiah shrine, 196.
 TAMJID.—Part of the Qalima, 175.
 TANTRAS.—Hindu scriptural writings of a low class, 26.
 TARPANI.—Cratification, satisfaction; hence offering of water,
 99.
 TAT KHALSA.—A sect of Sikhs, 171.
 TATTVA.—Truth, 158.
 TAUHID.—Part of the Qalima, 175.
 TAWIZ.—Talisman, 218.
 TAZIA.—An imitation shrine taken out at Muharram festival, 198.
 TEG BAHADUR.—The ninth Sikh Guru, 165.
 TILAK.—Caste mark on forehead, 123.
 TITHI.—A lunar day, 81.

- WAHAB.—Maternal grandfather of Muhammad, 175.
 WAHABIS.—A sect of Muslims, 207.
 WALL.—An agent, 206.
 WITCHCRAFT.—Aboriginal beliefs in —, 9.
 WOMEN.—Muslim, 185; Hindu, 38; Parsee, 227.
 YAMA.—The first man, 12, 67.
 YAJNAVALKYA CODE.—A Hindu code of laws, 32.
 YASNA.—Part of the Avesta, 220.
 YAST.—Parsee psalms, 221.
 YATHREB.—Medina, 178.
 YATI.—A Jain ascetic, 158.
 YAZEED.—Son of Moaviah, 196.
 YEZDEJIRD.—The last Sassanian king, 229.
 YOGA.—Union with the Divine spirit, 17, 19.
 YONI.—The female emblem, 22, 130.
 YUGA.—An age or Period, 58.
 ZAMZAM.—A sacred well at Mecca, 203.
 ZENANA.—Female apartments, 186.
 ZEND-AVESTA.—Scripture of the Parsees, 5, 220.
 ZERTUSHT.— *See* 'Zoroaster.'
 ZOROASTER.—Founder of the Parsee religion, 5, 220.
 ZUKAT.—Charity, 175.
 ZULFAKAR.—A large glass case used at the Muharram festival.

